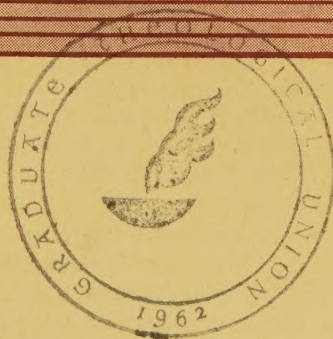


Lutheran Education

SEPTEMBER 1947



Second Century Teachers

The Teaching of History in a Democracy

Lutheran Education Week, 1947

Building through Recreation

VOLUME 83

NUMBER 1

1947/48

LUTHERAN EDUCATION

(Continuing the Lutheran School Journal)

OFFICIAL EDUCATIONAL JOURNAL OF THE EVANGELICAL LUTHERAN SYNOD OF MISSOURI, OHIO, AND OTHER STATES. EDITED BY THE FACULTY OF CONCORDIA TEACHERS COLLEGE, RIVER FOREST, ILLINOIS

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Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you. — MATTHEW 28:19-20.

The fear of the Lord is the beginning of wisdom; a good understanding have all they that do His commandments. — PSALM 111:10.

Nothing will serve us and future generations better than maintaining good schools and training the youth. — MARTIN LUTHER.

Volume 83

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LUTHERAN EDUCATION

CONTINUING THE LUTHERAN SCHOOL JOURNAL

Volume 83

• SEPTEMBER 1947 •

Number 1

EDITORIALS

Expansion and Change of Name

With this issue our journal enters upon its 83d year. Since its birth in 1865 the cause of Lutheran education has prospered, and this publication, by the grace of God, has been privileged to serve as a handmaiden in the development of our program of Christian education throughout Synod. The octogenarian today looks back upon periods of revolutionary changes which have shaped the political and social course of our land and the world. These great changes have not been without effect upon the Church and its activities. Especially have the trends in American education left their stamp upon the Church's efforts in behalf of Christian training.

The pioneers in the field of Lutheran education anticipated growth and expansion. When Prof. J. C. W. Lindemann, the first editor, stated the purpose of the new publication, he wrote that it should serve, above all, the needs of the parish school. However, other educational agencies, especially the home, should receive consideration; and, furthermore, the needs of Christian higher education, as these may arise, were not to be disregarded.

In accordance with its original objective, our professional journal has widened its scope as time moved on and educational needs and opportunities multiplied in the Church. New educational agencies in congregations were recognized and guided, and levels of training above and below the elementary area received recognition and evaluation. The scope of the journal was expanded; its language and name were changed; and, in accordance with modern journalistic trends, the content was organized more specifically into sections, or departments.

At this time, when our Synod has crossed the threshold from the first into the second century of its activity, we see unfolded before our eyes a panorama of Christian education which gladdens our hearts. The mustard seed which the stalwart pioneers planted has grown into a sturdy tree. From humble beginnings has developed a system of parish schools with a teaching personnel of more than 2,200. Auxiliary and supplementary to the parish school, the Sunday school, with its pre-school and post-confirmation departments, has been established in most of our congregations. At present a commendable

interest in Christian secondary education is reflected by the establishment of Lutheran high schools in various localities. From the log-cabin college erected by the Saxon immigrants in Missouri, little more than a century ago, has developed our system of higher education, comprising presently two theological seminaries, two four-year teachers' colleges, and ten preparatory schools on the North American continent. The expectation of the fathers and founders of our Synod has, by the grace of God, been realized in a gratifying measure.

In view of this development the editors have deemed it timely again to enlarge the journal and to widen its scope. Its new name, LUTHERAN EDUCATION, is to indicate that the periodical will attempt to cover more fully and with a greater degree of regularity than in the past the entire field of Lutheran education as it is developing. This change is in full harmony with the original objectives of the periodical.

The expansion from 48 to 64 pages per issue, together with the improved physical attractiveness of our periodical, naturally increases the cost. This factor and the general advances in the cost of production make the raising of the subscription price imperative. This advance, we feel confident, will not be regarded unreasonable by our readers. Eighty-two years ago, when the journal was launched as a 32-page periodical, the subscription price was but 50 cents less than the present increased rate for a publication which now has expanded to twice its original size.

May the Lord of the Church, to whose cause this journal is dedicated, continue to guide our editorial policy and grant us the privilege of serving in a greater measure our co-workers on the various levels of Christian education in our Synod. With that prayer we enter confidently upon the second century of our Church's activity. New opportunities beckon. We lengthen our cords and strengthen our stakes in the spirit of the first editor, and, like him, we launch forward upon the new venture *in nomine Jesu*. In this endeavor we bespeak our readers' continued support. T. K.

Come, Hobab!
Num. 10:29

"Come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel." Like Moses to Hobab, we may well call thus to the world as we enter upon a second century of Lutheran education. Under the gracious blessings of God the Missouri Synod has completed a hundred years of wholesome conservation, development, and growth. The call must now be for expansion: "Come thou with us." "We will do thee good" to the extent that we believe that "the Lord hath spoken good" also concerning us.

Come thou with us in *faith*. The doctrines proclaimed in the past are soundly rooted in God's infallible Word. Faith in these everlasting promises "will do thee good." Such faith gives us complete personal security.

Come thou with us in *education*. The system of religious education developed by the Lutheran Church has abiding values and promising pos-

sibilities. Many are the agencies which serve us well. Although a minority has access to the Christian parish school, we see growth and expansion also in this area. "Come thou with us, and we will do thee good."

Come thou with us in *music*. The Lutheran heritage, as exemplified in the *chorale* and its manifold treatments in musical literature, has possibilities and influences which "will do thee good." The impetus and leadership given by our organists and choirmasters, our colleges and seminaries, by Valparaiso University and Concordia Publishing House, are ample evidence that the Lord hath spoken good concerning us, and we will do thee good. Therefore, come thou with us, and leave the low-vaulted past of meaningless reverie and secular fabrications irrelevant to worship.

Come thou with us in *missionary expansion*. Our program is as simple and direct as that of Moses. Moses was courteous and chivalrous at the well. He was invited into the home of the princely priest and became his son-in-law. (Ex. 2:16-22.) Upon his return from Egypt, Moses declared to Jethro the marvelous works of God (Ex. 18:8). That was testimony, declaration, proclamation of the Word. Jethro accepted and confessed (Ex. 18:9-11). There was neither compromise nor prejudice. After this they worshipped together (Ex. 18:12).

As for those who will come with us, we will do them good. In turn, they will do us good. Jethro gave Moses some of the best, most practical advice ever given in government and administration (Ex. 18:13-27). Our Synod uses it, with modifications, from President to Visitors. Our Army uses it from commander-in-chief to corporal. There are forms of church administration which might be improved by incoming members who have had diversified experience. Furthermore, "thou mayest be to us instead of eyes" (Num. 10:31). Hobab knew the terrain. His guidance was of great value. If we will expand by having multitudes come with us, there are many advantages which may result from such increase. Let us give what we have for the good of the world and gladly accept the additional blessings which the Lord has in store for us.

T. G. S.

Lutheran Education Week In this issue of LUTHERAN EDUCATION an appraisal of the purposes and plans related to Lutheran Education Week is presented. It is a most commendable project sponsored by the Board for Parish Education. Such a program deserves support by wholehearted participation.

It is possible to conceive of another Lutheran Education Week, and the intent of this editorial is to extol the merits of the second possibility in particular. This year the Lutheran Education Association and the Educational Conference met on consecutive days. The efficiency and economy of such a procedure was apparent immediately. An expansion of this plan is herewith proposed. It would seem feasible for the Superintendents' Conference, the Association of Lutheran Secondary Schools, representatives of

the Sunday school associations and other part-time agencies, delegates of the colleges and seminaries, the Board for Higher Education, the Editorial Committee of LUTHERAN EDUCATION, etc., to meet in special sessions during the same week that the Lutheran Education Association and the Educational Conference are convening. The advantages of such a plan seem to be numerous.

1. There are many aspects of Lutheran education in which all people present should and would be mutually interested.
2. It would be in the interest of economy to attend sessions of various groups without frequent extensive travel and loss of time.
3. Wholesome personal contact with mutual enlightenment and encouragement would be advantageous.
4. The opportunity to acquire the services of educational experts would be enhanced.
5. Agencies could be induced to demonstrate the most modern of educational equipment to larger groups.
6. Co-ordinated programs could be adopted for the co-operative sponsorship of the various aspects of Christian education.
7. Since the workers are building the Church of Christ instead of just laying bricks, perhaps it is best for all of them to see all of the plans and specifications.
8. When people have the same goal in mind, teamwork is best brought about by association, understanding, and practice.

Will you give it some thought?

H. G.

Teacher Conservation

The term "conservation" is ordinarily associated with the natural resources — soil, forests, coal, iron, oil, fish, etc. It can also be applied with merit to human resources. There is probably no agency so vital for the preservation and growth of Christianity and democracy as the school, and the vital aspect of a good school is a good teacher. The countryside is ornamented with magnificent school buildings, but experience will teach that excellent teachers are as rare as rubies.

Under the term "conservation of teachers" one could think of utilizing our youth to greater advantage for teaching purposes or even rescuing those who at some previous occasion severed connections with the profession. However, if the conservation of natural resources teaches anything, it is that the adequate maintenance and proper and efficient utilization of a resource is the most important aspect of consideration. In soil conservation one is taught that it is essential and profitable to add a generous amount of plant nutrients. In forest conservation the major cautions are against destruction by burning and overtaxing woodlots. The efficiency of a machine is enhanced most by good oil. Applying this to teachers, would it be proper to suggest that more effort be applied to the rehabilitation and maintenance of those in service? It is a profitable proposition.

Numerous magazines have reported on the appalling teacher situation in the public schools. It has been referred to as a national disgrace. The salary situation is considered the prime causative factor. Now that some corrective measures are being applied, taxpayers are beginning to squirm and

are attempting to find reasons why the condition should not be remedied. Even the union slaves, the so-called friends of the common man, are looking with apprehension at the effect that increasing expenses will have on their increasing incomes. Other public servants, such as policemen, firemen, street sweepers, and sewer diggers, are beginning to complain that their pecuniary position is not much better than that of the schoolteacher, and consequently they should not be overlooked.

Has all this a bearing on Lutheran schoolteachers? Decidedly! The standards applied to public school teachers transfer to a degree to Lutheran teachers. There are additional factors which have an effect on our situation. Historical research indicates that the Church never did train enough teachers. It is true that there was a time when professionally trained men were standing idle in the market places, not because of an oversupply, but as a consequence of a cheap labor policy brought about by the availability of clergy candidates. Furthermore, the Lutheran teacher realizes that he should be equipped to meet certification requirements, and yet he has graduated from a school which has been unable to accommodate itself to teacher-training specifications of regional accrediting agencies. He is justifiably embarrassed, and such a condition does not add to his professional stature in a community. Moreover, with all due respect to the fine work being done by women teachers, the male teacher, who might be considered the stabilizing influence in Lutheran elementary education, suffers socially from being in a profession which, in its public phases, is practically dominated by women. And finally, at present the ranks are being filled with emergency teachers. We praise the sacrifices being made by these fine people, but, unless they continue their education, we cannot refrain from stating that the professionally trained teacher may some day suffer from a rather permanent infiltration of ill-equipped associates.

It is unfortunate that the profession which is concerned with molding the future citizens of our country and leaders of the Church should be treated with silent or audible contempt. The teacher is conscious of his lack of ability to gain voting status in Synod either as a layman or a clergyman; that his representation on committees is the minor consideration in spite of his specialized training in a major aspect of the Church's work; that in important synodical committee sessions reference was made to two categories, clergymen and laymen, instead of the customary three; that the publications distributed at General Synod gave due publicity to all of the organizations meeting prior to Synod with the conspicuous exception of the one in which he might be particularly interested.

The teacher, too, must be concerned about the problem of conservation. He can assist in several significant ways. He must reject a defeatist attitude and join his fellow workers in aggressively defending and promoting a program of daily indoctrination; he must labor for the cause to the extent that he cherishes it; he must be liberal in providing encouragement and

counsel for the young brethren and sisters who are starting their professional careers. Too many promising teaching careers are wrecked the first year because of inadequate guidance.

If the Lutheran Church is sincerely concerned about its future, it must become vitally interested in the conservation of its teachers. H. G.

"I Follow After" With the school year just opening, it is natural for the teacher to take mental stock of the situation. He will look at the tasks to be done. Then he will engage in serious self-examination as to his fitness to perform these tasks and adjust his thinking and planning accordingly.

The job of our average teacher is becoming more complex with each passing year. In each of its various phases the requirements seem to be rising. He must be a good classroom instructor. He must be a personal guide and friend to each pupil and often to the parents. Perhaps he is the principal of the school, the organist, the Sunday school superintendent or Bible Class teacher, director of two or three choirs, sponsor of the Walther League societies. He is sure to have some of these duties. Perhaps he has all of them and more. The task to be done is a real one, requiring more than the best that one well-trained, consecrated teacher can produce. Its magnitude certainly encourages self-examination.

St. Paul points the way to personal self-examination for each of us church workers in Phil. 3:5-14. He says: "Not as though I had already attained, either were already perfect . . . Brethren, I count not myself to have apprehended." With all of his success, Paul never had any illusions as to the completeness of his accomplishments. His life was a constant race, a striving toward the mark. He never felt that he had "arrived," because he always saw something else to strive for. Any sincere person possessed of even a modest amount of vision will have this same reaction to his self-examination. "I have not arrived. I am not perfect."

With this realization will naturally come a feeling of unworthiness. The deeper the sincerity and the more searching the self-examination, the greater will be the resulting discouragement, if we allow ourselves to indulge in vain regrets and idle brooding. Too many fine workers are made ineffective by sitting down and brooding. Not so St. Paul. He believes in "forgetting those things which are behind." You may have plenty to brood about, but so did St. Paul, realizing that he was not worthy to be called an Apostle because he had persecuted the Church of God. If *he* could not afford to waste time brooding, neither can *you*.

St. Paul could not be held up by brooding, because he had something more important to do. Even while he is in the process of self-examination, he is already "reaching forth unto those things which are before." "This one thing I do," he says, "I press toward the mark of the high calling of God in Christ Jesus." He knows that the going will be tough. He will

face hunger and cold and trial and persecution and death, but he will not stop until he can say: "I have finished my course."

What an inspiration at the beginning of another season of activity in the work of our Savior! For some of us there may be many more seasons. For some it may be the last. The Lord Himself is keeping count of the laps. He is setting the pace for each. *This one thing I do — I follow after!* A. K.

THE TEACHER'S PRAYER

Lord, who am I to teach the way
To little children day by day,
So prone myself to go astray?

I teach them *knowledge*, but I know
How faint they flicker and how low
The candles of my knowledge glow.

I teach them *power* to will and do,
But only now to learn anew
My own great weakness through and through.

I teach them *love* for all mankind
And all God's creatures, but I find
My love comes lagging far behind.

Lord, if their guide I still must be,
Oh, let the little children see
The teacher leaning hard on Thee.

LESLIE HALL

(*The Messenger* of St. Luke, Chicago, September, 1942)

EDUCATIONALLY UNDERNOURISHED. — "Millions of our American boys and girls are not getting their fair share of educational calories and vitamins. Because of this, they are handicapped in meeting the exacting demands of production, family life, and citizenship in our problem-ridden age.

"This skimpy educational diet results in part from attempting to buy at cut-rate prices. But another prevalent cause is poor organization for distributing education. There is no State among the forty-eight that does not need to take a good hard look at the district organization responsible for channeling education to the people.

"Large numbers of boys and girls, men and women in rural sections all over the land are being robbed of opportunity for suitable education. And citizens are getting a low-quality education for their tax dollars in many places. All because the school districts through which they buy education are too undersized and anemic to deliver a full measure of modern educational goods."

So states the National Commission on School District Reorganization sponsored by the Rural Education Project of the University of Chicago.

Second Century Teachers *

MARTIN J. NEEB

As history marches into a new century of life for our Church, the Lutheran educator's approach to the future is a matter of vital concern. Every competent observer recognizes that there must be change in both the method and the content of educational and training projects if they are to meet the current needs of the society or the Church they hope to serve, but the competent student also recognizes the fact that too frequently in the past of American education mere change has been mistaken and substituted for progress. Fifty years ago it was education for the *new century*. Then it was education for *democratic living*. Next we had education for the *age of flight*. Then education for *victory*, and now it's education for the *atomic age*. The effectiveness of the current fixation is illustrated by a recent incident in which the *Chicago Daily Times* interviewed Chicago's new school superintendent and promptly concluded that he is an "outstanding educational statesman" (salary: \$25,000) because in answer to the *Times*' question "What will be your first objective in the Chicago schools?" he replied "with thoroughly admirable candor: 'To teach the students one-world-mindedness and the implications of the atomic age.'"

A realistic approach to the panorama of life, as also to education, reveals clearly the paradox that the

only permanent condition in the world is change and the only sure thing in life is death. The unusual emphasis of recent years on these two phenomena, death and change, has caused constantly increasing numbers of thinking men to question whether they can continue to believe that the full development of education will bring ever greater wealth, understanding, and prosperity, and with it also greater happiness and social progress, as they have been promised it will. The fact is that for quite some time now we have had widespread education in the world. In Japan illiteracy was practically non-existent for decades. The same was true of Germany. And particularly in the latter country the pattern of education, especially in the highest levels, had the admiration and imitation of much of the world. But students of history and developments in social progress find the results a little less than reassuring.

We have widespread education in America too. Of America's 140,000,000 people, every fifth person is a student in school or college today. Seven out of 10 boys and girls are in high school, *1 out of 6* is enrolled in college or university. It has been estimated that college enrollment will approach the staggering total of 3 *million students* by 1950.

Yet, consider the fact that our nation today has more lawbreakers than schoolteachers; more criminals among youth than students; more barmaids than co-eds. Fifty-two per

* Commencement address delivered at River Forest, Ill., June 12, 1947.

cent of our people are without church affiliation, 17 million of our children do not attend a Sunday Bible school, and 22 million of the youth do not attend church. Our nation's liquor bill is 8 times more than all our national church offerings combined. The theater makes marriage a joke, children accidents, and the home an obsolete institution of yesterday. There is the unholy selfishness of too many politicians who would rather have votes than do what they know to be right. Every hour of the day and night in our homes, in our schools, and on our streets you can hear the blasphemy of men and women, and the public, unashamed cursing of our blessed Lord.

But far from recognizing these shocking sins and condemning them for what they are, it is particularly the educated public, aided and abetted by high-priced psychologists and highly publicized educators, plus too many sentimental sermons and foolish books, which continues to exalt man and to call for tolerance in the name of broadmindedness, in the name of advanced educational thinking, and even in the name of Christianity.

Thus parents have been taught tolerance with rebellious children, teachers with undisciplined pupils, husbands and wives with those who broke up their homes, the courts with unquestioned offenders, the churches with divorce, gambling, and the material excesses of modern life, people possessed of moral principles with those who had none.

Indeed this type of tolerance and broadmindedness has often been referred to as liberalism by leading ed-

ucators, and these qualities have been vaunted as desirable characteristics of our intellectual age. The result is that many Americans have almost lost their sense of right and wrong and that we are now drifting in a chaotic world without compass, sextant, or map. The deepest pity of all is that so many schools have been under guidance which is too much pre-occupied with being broadminded, liberal, and tolerant, and not enough with being right.

The only possible conclusion which we can draw from a realistic appraisal of the present status of our country and our world is that human beings are indeed influenced and conditioned by education of every type, but the results definitely depend upon *what kind of education* you have; and the kind of education you have depends upon *what kind of school* you have; and the kind of school you have depends upon *what kind of teachers* you have.

That puts us squarely up against the important question whether we need some change in our American educational system and the training of our teachers. Since the Christian philosophy of life is universally recognized, though not adopted, in our country as the highest ethical, moral, and social code, millions in our country today would readily agree that there is a pressing need for Christianity in education at all levels, but many of these, like Charles Morrison of the *Christian Century*, would not advocate separate Christian schools because they still believe strongly in the principle of compulsory public education.

It is apparent, then, that large numbers of our fellow citizens would agree that Christian schools would be an asset to our nation, but this still leaves us without the answer to the Church's problem and the harder question: "Do we need *Lutheran* schools, and if we do need such schools, why do we need such highly trained teachers?" Isn't it enough to have men and women who have the usual training in the subjects involved and who have had a little extra Bible study and Sunday school training? Why should it be necessary to have separate Lutheran teacher-training colleges like the school at River Forest, for example, which alone costs our comparatively small church body more than a hundred thousand dollars each year just to operate? In every teachers' college graduate there has been invested about \$2,000 of Christians' hard-earned money, plus a goodly portion of the life, energy, and devotion of the men and women of the faculty. Why?

The answer to that question lies deep: It is not as simple as saying: "Well, the public schools leave out God. We must have God in our educational instruction." Nor can we merely affirm: "We must have Lutheran schools, because that is one of the best ways of expanding our Church. The schools indoctrinate the children, and, later, these make our best members."

The real answer to our question regarding this need for Lutheran schools and Lutheran teachers' colleges includes both of the thoughts suggested, but it goes much farther.

First of all, it is built upon the need

for distinctly Christian schools. Christian schools are necessary because the Word of God commands Christians to teach their children the whole counsel of God for their salvation. The Christian school is a means to this end!

A second condition which points to this necessity is a full recognition of the basic truths relating to human nature. Both the Holy Scriptures and daily human experience tell us that since the Fall "the imagination of man's heart is evil from its youth" (Gen. 8:21). We note and recognize further that after conversion "the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would" (Gal. 5:17). These profound truths are basic to the need for the strongest possible means of support for the spirit during life's most impressionable years. The Christian school is a means to this end!

On the basis, then, of the direct command of our Lord to teach these things and on the basis of our practical experience regarding human nature, we can do no less than recognize that God can and does make Christian education a most vital factor in our struggle for spiritual survival and growth. But Lutheran teachers will need to go farther into the question. There is also sound reason for maintaining *Lutheran* Christian schools. The reason for that is revealed in four basic educational philosophies. The *Calvinistic philosophy*, the *secular, or state, philosophy*, the *Catholic philosophy*, and the *Lutheran philosophy*.

I

The first of these, the Calvinistic philosophy, which was at one time the dominating influence in American education, is no longer a very potent force, because the great schools of the East, like Princeton, Harvard, and others, which were founded on it, have now been entirely lost to Church control. This view conditions large areas of adult life, but the religious denominations no longer have *any* schools, either elementary or secondary, to advance this philosophy which based its entire approach to education on the premise that the Word of God as interpreted and extended by human reason is the valid foundation for a philosophy of life.

II

The secular, or state, philosophy is of primary current concern, because it underlies the entire system of American public education. This philosophy has been characterized by the idea of progress in everything, by faith in the scientific method as the ultimate answer, by faith in the emerging goodness of man and in the final perfection of human nature through education. Any one can see that these thoughts are diametrically opposed to the Scriptural view. The entire philosophy is based upon a fundamental fallacy regarding the quality of human nature and upon the unwarranted assumption that introducing people to what is good will make them want to do good and live right.

There is no intention to deny the efficiency, the progress, or the many admirable qualities of the American

educational system as far as it goes, but the point is that it doesn't go far enough. It certainly is necessary for Lutheran teachers to believe in the ability of secular education to make men more effective here and now, to make them happier in life, to alleviate their ills and discomforts by enlarging their mental horizons, to increase their ethical capacities, and to improve their citizenship. But it must be plain that we cannot share the hope that this education will improve men and women spiritually. To do that it is unqualifiedly necessary to affect more than man's *mind*. We must affect his *heart*.

III

The third type of philosophy, the Roman Catholic, recognizes this need and is similar to the Lutheran philosophy in that it does undertake to affect both the mind and the heart. But to do this, it recognizes as basic the authority of the Pope, the authority of tradition, and the authority of the Church. All of these are *human* authorities. The Roman Catholic Church destroys God's grace by the viewpoint that works are necessary for salvation. We might sum up the difference in the fundamental attitudes by saying that the Lutheran philosophy constantly directs the student to Calvary, while the Catholic philosophy constantly directs the student to Rome.

Don't make the mistake of assuming that this philosophy, like the Calvinistic, is a minor force in American education. When Roman Catholic schools across the nation began the fall term last September, they enrolled almost three million students.

These were distributed over more than 90 colleges, more than 2,000 high schools, and more than 8,000 elementary schools. Almost 60,000 teachers on the elementary level subscribe to this philosophy of education and practice it, and almost 25,000 do the same at the high school level. As many *teachers* on the elementary and high school level as the Missouri Synod has *children* in all its schools. Think that over!

IV

But what about the Lutheran philosophy? What are its characteristics, and what are its chances of survival and success?

In Lutheran schools every hour of the day should be motivated by the most urgent desire to teach the real truths of sin and grace, and these teachings must be based upon: the ultimate authority of the Word of God, not of God plus man like the Calvinistic philosophy; not of man alone like the state philosophy; not of the Church, like the Roman philosophy.

In addition, our educational philosophy is characterized by the reality and the seriousness of sin as well as by the reality of the glory of the Atonement. And that means that the full implications of the doctrines of man's creation by God will be applied in all the instruction, and in school life, and that man's responsibility to glorify God in all his activity will ever be stressed. And this will be not only in prayer, in Bible reading, and in Catechism study, but it will be the *underlying philosophy of every activity* in the Lutheran school. This

is absolutely and unconditionally basic, and even the youngest and most inexperienced teacher can understand it.

This real purpose of Lutheran schools must remain crystal-clear in Lutheran teachers' minds and uppermost in their hearts. We must never be confused into believing that anything else can have even similar importance. Recognition by others, outstanding academic work, headlines, and publicity are all fine. We should get all of them that we can, but we must never get befuddled into thinking that anyone is achieving the ultimate in *Lutheran* schools just because a school ranks first in the local scrap collection drive, produces the best baton twirler in town, or educates the youngest pupil who ever sat on a congressman's knee.

Because Lutheran schools call for men and women of outstanding capacity and devotion, it is tragic if men and women drift into Christian teaching by accident. It is urgently necessary that this career be chosen consciously and deliberately and that teachers would make the same choice again and again if they had the proverbial nine lives of a cat, because there is nothing more important than a complete and unreserved dedication to the task of using the best available minds, methods, and materials in this effort to provide for the spiritual, moral, mental, social, and physical growth of Lutheran pupils. To reach such an objective, Lutheran teachers will need a lively interest in a wide variety of activity, not only in educational theory, method, and subject matter. They will need to

think for themselves, read for themselves, and to have the courage to speak for themselves. Nor should the Church's primary concern be about how many in-service courses its teachers take, how many college courses they collect, or how many advanced degrees they acquire. The greatest importance attaches to the size of their spiritual I. Q., what matter they read, what music they hear, whether, what, and how they write, and how much they love their pupils and their profession. In other words, what Lutheran teachers *know* is not of equal importance with what they *are*.

It is for that reason and cause that

all the members of our great Church should continue to bow their knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant particularly to Lutheran teachers, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in their heart by faith, so that, being grounded in love, they may be able to comprehend what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge; that they might be filled with all the fullness of God. (Eph. 3: 14-19.)



Educational Highlights of the Centennial Convention

WM. A. KRAMER

This article is a report on the educational highlights of the Missouri Synod's Centennial Convention, held in Chicago from July 20 to 29. It does not necessarily include all action related to Christian education. Writing on highlights implies a choice of items for report, and universal agreement with the selections of the writer is not to be expected. This is a report on highlights from the writer's point of view, no more, no less.

PRE-CONVENTION MEETINGS

Leaders in Christian education had notable pre-convention educational experiences, and the diet was so heavy, concentrated, and practical that favorable comment was heard on all sides. Reference is to the con-

vention of the Lutheran Education Association, which met at River Forest on July 15 and 16, and to the Educational Conference, which met on July 17 and 18, at River Forest.

Lutheran Education Association

The Lutheran Education Association concerned itself with the past, present, and future of Christian education in our Church, and part of its program was directly focused upon the synodical Convention, particularly in the sectional meetings, in which attention was given to the proposed *Synodical Handbook* as its provisions affect education, and to the reports and memorials to Synod which lie directly in the field of education as well as to those with educational implications.

The Educational Conference

The Educational Conference on July 17 and 18 had the following program: "Leadership in Christ-Centered Education" — Arthur L. Miller; "The District as a Unit in Christian Education" — Arthur E. Wittmer; "The Circuit as a Unit in Christian Education" — E. Charles Mueller; "The Congregation as a Unit in Christian Education" — Oscar E. Feucht; "Let's Build Our System of Parochial Schools" — A. H. Kramer; "Making the Most of Sunday School Associations" — A. C. Mueller; "Lutheran High Schools — the Challenge of the Second Century" — Eldor C. Sieving; "The Educational Picture in Synod Today" — A. C. Stellhorn; "Making the Most of Lutheran Education Week" — Arthur L. Miller. In an evening session Melvin F. Schlake of Synod's Visual Education Service spoke on visual education and demonstrated various visual aids. The program of the Educational Conference was pointed in the direction of the needs of District boards, since most of those in attendance were District leaders in Christian education — sixty of them.

The papers were so uniformly stimulating and practical and provoked so much discussion, that the chairman, Dr. Paul Bretscher, was compelled often to break off profitable discussion in order to adhere to the program laid out for the sessions. Those in attendance unanimously favored making the Educational Conference an annual affair, and Synod so resolved, upon recommendation of the Board for Parish Education and the Conference itself. All the papers

will be mimeographed and made available to those who attended the meeting.

The various implications of Federal Aid to education were explored in a panel discussion, in which the following participated: Dr. Paul Bretscher, Arthur L. Miller, Prof. Herbert H. Gross, Prof. Alfred Schmieding, Dr. Albert G. Huegli, Prof. Theo. Kuehnert, and A. C. Stellhorn. While viewpoints differed in a number of instances, the panel discussion and the open forum following the panel were stimulating and thought-provoking.

THE CENTENNIAL CONVENTION

Parish education came into its own at the Convention of Synod. Its importance was emphasized repeatedly and in various ways, and it was an inspiration to see and to hear the enthusiasm which is manifested in many parts of Synod and by many of the leaders of Synod for a thorough Christian education.

The President of Synod. Dr. John W. Behnken pleaded the cause of Christian education eloquently at least three times: in the opening devotion on July 21, in his opening address on the same day, and in his Centennial address at Soldier Field on Sunday, July 27. On one occasion he said that it makes Christian hearts leap for joy to see the progress in parish education. In his opening address on "The Lord's Prayer," he tied up missions and education under the Second Petition as he said: "Thy Kingdom come' should make everyone of us eager to share the blessings of

the Gospel with others and consequently to support missions at home and abroad with our prayers and our gifts. "Thy Kingdom come" translated into action will spell the establishment and maintenance of more Christian schools for the thorough indoctrination of our people and for effective training of efficient workers in the Kingdom." In other connections, the President stressed the importance of all types and agencies of parish education if the Kingdom of God is to be built solidly.

The Governor of Illinois and the Mayor of Chicago. In welcoming the Centennial Convention to Chicago, Mayor Martin R. Kennelly said, among other things: "I want to particularly commend this organization (Missouri Synod) for its work among our youth—in the teaching and training of our young people for good citizenship." Governor Dwight H. Green likewise paid special tribute to the efforts of the Lutheran Church in the field of Christian education.

Bible Study Programs. Perhaps the most enthusiastic vote on any resolution dealing with parish education came in connection with the proposed Bible study program. There was an evident determination by the grace of God to make the Missouri Synod the Bible Church in fact as well as in name. Congregations were urged to provide sufficient Bible classes to meet the needs of all members, and to give special attention to effective teaching in their classes. An increased use of the Bible in private and family devotions was encouraged, and the instruction in the elementary

and secondary agencies of Christian education is to be built more effectively about the Bible, with the personal use of the Bible especially in view. Synodical institutions are to slant their curricula in the direction of developing a Bible-studying Church, and the students are to receive special instruction in specific techniques of Bible study and guidance for the effective teaching of Bible classes. In the same connection all boards dealing with parish education as well as the national organizations within the Church were requested to promote Bible reading and Bible study by various specified means.

Adult Education. Adult education came into its own in the resolutions on Bible study reported above and in special resolutions dealing with plans to strengthen the Christian home. In the latter resolutions, the agencies of Christian education are urged to work more effectively with parents through co-operative planning; pastors and teachers are to study the problems confronting the American home and to come to the home's assistance; Bible classes and organizations are urged to study courses on Christian family life and parent education; and families are urged to work toward meeting more and more the Biblical standards of a Christian home. The duty of promoting adult education in the congregations was impressed upon District boards of education.

Schools. The needs of Lutheran elementary schools were given full recognition when Committee I in its

meeting on July 16, 1947, adopted as one of the criteria for its recommendations a paragraph stating that, because of the serious teacher shortage, the teachers' colleges should be given priority for requests and appropriations. Later the convention allotted about \$200,000 to each of the teachers' colleges for increasing their facilities. The Board for Higher Education was given sweeping authority to study the entire teacher-training program and to take appropriate action to secure more teachers. This authority includes the power to suspend part or all of the high school classes at the teachers' colleges, to authorize staff adjustments or staff enlargements at the teachers' colleges, and to authorize curricular adjustments at the ministerial preparatory schools if teacher-training students enroll in the high school departments. The need for male students was recognized, and a committee is to be set up which will study trends in school enrollments, propose adequate facilities for the proper training of our future teachers, and propose plans for judicious recruiting of students for our teachers' colleges. Representation on this committee is to be from the Board for Parish Education, the Board for Higher Education, the teachers' colleges, and the Superintendents' Conference.

As an attainable objective for the next twenty-five years, Synod adopted the goal of having 50 per cent of our school-age children in our schools. This looks simple. Today we have about 27.8 per cent of our own children in our Lutheran elementary schools. To reach the goal, we add

one per cent per year, and we will slightly exceed the goal set for 1972. However, when we consider that this goal will mean doubling the educational facilities in the congregations, doubling our teaching force, in addition to catching up with the present teacher shortage, and more than doubling the enrollment to keep the percentage in line with the expected growth of Synod, we can see what faith and courage and vision will be required. The goal of 50 per cent of our own children in our schools by 1972 places before us a glorious challenge which we can meet only in the strength of our great God, who can do all things.

Lutheran high schools were again encouraged, and District Boards of Education were urged to make them their concern.

Recognizing the great interest of many teachers in mission work and the potential power residing in over two thousand teachers who ought to participate fully in the mission programs of their local congregations, Synod resolved that *Today*, the magazine on practical missionary procedure, be sent to all teachers as well as to the pastors. This action of Synod provides a privilege for the teachers, and at the same time it places a responsibility upon them. They will not fail in placing their gifts into the service of the entire program of the Church. This brings to mind a quotation from Teacher W. Wegener, retired, Oak Park, Illinois, who said on the floor of the Educational Conference that "the teaching staff today is as good as 60 years old, even more so."

Sunday Schools—Vacation Bible Schools. The outstanding resolution in the matter of Sunday schools was one to engage an assistant editor of Sunday school literature. There seemed to be no doubt in anybody's mind that responsibility for all Sunday school materials from the Nursery Roll to the Bible Class is too much of an editorial job for one man. In addition, congregations were urged to make greater use of the Sunday school for reaching the unchurched in their respective communities, and to expand their teacher-training programs. Vacation Bible schools and other agencies were recommended to the congregations for more extensive use.

Essays and Addresses. Dr. Henry A. Grueber, Dr. Wm. Dallmann, and Pres. A. O. Fuerbringer read essays in which the bountiful blessings of God and the responsibilities of the Missouri Synod were pointed out. Dr. Grueber's essay dealt with the training of pastors and teachers. President Fuerbringer discussed the responsibility of the Church, particularly the lay membership, in the matter of Christian education. In the course of his essay he presented a clear overview of the congregation's educational program. His portrayal of the development, preservation, and possibilities of the Christian school seemed especially eloquent to the writer. Indoctrination and evangelism by means of all agencies of Christian education were emphasized. The newly elected synodical Vice-President W. F. Lichtsinn spoke on Christian education in the devotional service on July 25.

Promotion. The determination of the Synod to promote Christian education all along the line is evident from a number of additional resolutions:

1. That Lutheran Education Week be continued as heretofore;
2. That \$35,000 be made available for the distribution of promotional materials;
3. That each congregation elect one board of Christian education for the effective supervision and promotion of Christian education in all agencies;
4. That funds for research be made available to the Board for Parish Education;
5. That a separate Department of Visual Education be established;
6. That the *News Service* be expanded to include the promotion of all phases of parish education;
7. That the Board for Parish Education take the initiative in establishing a testing bureau for the agencies of elementary Christian education; and
8. That a Department of Public Relations be established which is to represent the interests of our Church, including education, to the public.

Music. The special teachers' choir, which sang in the morning devotions of the convention and which was directed by Teacher T. G. Naeser, was an inspiration to all. So was the children's choir, which sang under the direction of Teacher John G. Rieck in the Centennial Choral Concert at Medinah Temple on July 23

and again in the special Centennial service at Soldier Field. Dr. R. R. Caemmerer, professor at Concordia Seminary and competent music critic, said of the children's choir: "Certainly this choir was an instrument close to supremacy in its field."

"Messenger of Peace." The new L. L. L. film, "Messenger of Peace," must not be forgotten in listing the educational highlights of the Centennial Convention. The film portrays the work of a Lutheran pastor who repeatedly emphasizes the proper teaching of the youth in the Christian school. The film was shown at Orchestra Hall on the evening of July 27. It tells a heart-warming, convincing, and interesting story. Many in the audience were moved to tears, not only once, but repeatedly. No doubt many pastors and teachers saw themselves and their families in one scene or another. No doubt many lay people were reminded of the faithful, self-sacrificing work of their pastors and teachers, and they remembered this work with gratitude. The film has a strong educational message which is warm and human.

Board for Parish Education Exhibit. The exhibit of the Board for Parish Education was the largest of the exhibits at the Convention. It compared favorably with the rest, and many

complimentary remarks were heard about the clear and complete portrayal of the work of the Board. Arthur L. Miller and the Chicago committee in charge of the exhibit deserve to be commended for their fine work.

In Conclusion. It is clear that the Centennial Convention was strong in its emphasis of Christian education. It may be that the delegates felt like Rev. M. E. Studtmann, who said: "The chief burden of the next century of our Church will rest on the department of Christian education." Surely the importance of Christian education was realized as the resolutions and general emphasis indicate. This will be more apparent when the resolutions are published in full. Surely the remarkable unity of the convention also in matters of doctrine indicates that our system of Christian education has been an integrating factor and has added immeasurably to the strength of our Church. It is for us who are engaged in the great work of Christian education to recognize the needs and opportunities, and with the help of God to assume the responsibilities which are before us, so that our work of the present may be far overshadowed in magnitude and thoroughness in the century before us. May God grant us His grace toward that end!

VETERANS GOOD STUDENTS. — With more than 82 per cent veterans among undergraduate men students at the University of Illinois, scholarship has set an all-time record, 13½ per cent better than in the last prewar year, and nearly 9 per cent better than the prewar best in a 23-year period, according to statistics released by Edward E. Stafford, Dean of Men.

"We have known that our veterans are harder workers and better scholars than the bulk of prewar students," he said. "This comparison of scholastic averages for men since 1924 certainly bears that out."

The Teaching of History in a Democracy¹

ALFRED M. REHWINKEL

I

The subject for discussion in this paper is "The Teaching of History in a Democracy." This would be an important subject at any time, but is particularly so in a period such as this when history is being made on an unprecedented scale and when confusion has been worse confounded among the peoples of the world very largely as a result of a faulty conception and interpretation of history.

As we approach this subject, we discover that history is an extremely controversial subject, almost as controversial as politics or as religion itself. There are many philosophies of history, and as his philosophy, so the individual reads and interprets his history. In addition to that, we have our national histories, and each national history attempts to view the rest of the world from its own vantage point, thus giving rise to more confusion and more controversy. Then there are the specialized histories dealing with one specific phase of human experience, such as political history, economic history, church history, history of education, and the like, each seeing and interpreting the events of the world from its own point of view.

1. *The first proposition I wish to discuss is the question: What is history, or what do we mean by history?*

This question seems so obvious that the reader may wonder why we start

with that. And yet as we begin to think about the subject before us, we soon discover that this question concerning the meaning of history is by no means so obvious as it may appear at first glance.

I shall begin my attempt at a definition with the simplest form of definitions, namely, the etymological. The word history is derived from the Greek words *ιστορίη* and *ιστορία*, which, in turn, are derived from the verb *ιστορεῖν*, and from these has come the Latin word *historia*, the direct antecedent to our *history*. These Greek words mean, primarily, to inquire into, or to investigate. This investigation is not limited to the field of history, but might include philosophy, geography, sciences, or any other field of human endeavor. Herodotus thus made an investigation concerning human affairs. The result was his history. This was, therefore, a critical investigation. Whether we today would consider his history a critical investigation does not matter. Not until Aristotle and particularly Polybius do we find the term history used as a literary product instead of the investigation which preceded such writing of history.

In the broadest sense, history, then, means an investigation concerning things which have happened. The things which have happened are of necessity in the past, hence history deals with the past. But this definition is still too wide for our purpose. Things that happened include the whole universe. This, too, might be

¹ A paper read before the Philosophy Association of St. Louis.

history, but not in the sense as we ordinarily use that term. We shall limit ourselves to the events as they happen in human affairs or as they concern man. But even that is too comprehensive because there are many things that happen in the lives of men which are not history. These events may be of importance for the life of the individual, but they are not history. For events in human life to gain historical significance, they must have social implications, that is, they must have a bearing on humanity as such, on the race, or on society. When the farmer each year tills his land, sows his seed, and reaps his crops, these are events, and for him events of great importance, but they are not history. But when the farmer for the first time went out to cut his grain with a self-binder, that was an historical event.

Thus we may say that human events which make up the general life stream of the race constitute history.

Viewing history from another angle, we may also define history as "the memory of the race." I will come back to this definition later.

History must, therefore, be viewed as comprising the whole sphere of human activity and is not limited to one specific sphere as the sphere of political or national history. In the past, history was limited very largely to the events of this sphere. Political history will always remain an important phase of history, because the political organization of society forms the framework in which an individual lives, acts, and is acted upon, but history must not be limited

to this sphere. In fact, if it is, it ceases to be a true history.

For very obvious reasons, we have divided the field of history into various specialized histories. Thus we speak of political history, economic history, church history, history of education, etc. But strictly speaking, these are all integral parts of one universal history. We cannot divide human life into separate, isolated compartments. Life is a unit, and so is history. To see the whole, one must know the parts, and to interpret the parts, one must see the whole.

Thus, for example, that period of German history commonly called the period of "The Wars of Liberation" in the early part of the 19th century can be understood correctly only in the light of the history of philosophy and literature of that period. The history of education in the Southern States is intimately connected with the early political, social, and economic history of that section of our country. The history of the Church in Europe during the 19th century takes on its characteristic complexion because of certain current trends in philosophy and in the social, economic, and physical sciences of that period. And so we might continue through every period of history. As soon as we isolate the events of one sphere of human activity from the whole, we see in part only, and the result will be a half-truth or a direct perversion of truth.

History deals with events, that means, facts. In the study of history, facts must be acquired and must be brought in proper relation to one

another and to time and place. This includes dates and geography.

There are those who would make the study of history a painless operation by removing all serious efforts required to gain a definite body of knowledge. History becomes a mere pleasant entertainment and a sort of cultural parlor activity. But that is not history. Exact facts, a definite body of knowledge, a careful examination of causes and effects, are as essential for the study of history as they are for the successful study of sciences, mathematics, or any other branch of knowledge. In fact, it might be said that a greater maturity and wider learning is required for the successful study of history than is necessary for a profitable pursuit of many of the other traditional school subjects.

In this connection it may be in place to add a brief word or two about the age of history or the history of history teaching.

History itself is, of course, as old as the human race. When Adam, the first man, began to tell his descendants of events that had happened and when these stories were retold by word of mouth or in the form of songs and traditions, history had come into being. The oldest recorded history is, therefore, found in the Bible. There are older historical records, but these are incidental records and were not intended to be history. The oldest records of the Old Testament were intended to be history. Herodotus is called the Father of History. He was the first to write what we now call secular history. But Herodotus appears fairly late upon the stage of

history. He lived in the fifth century B. C. Thucydides, Xenophon, Polybius, Livy, Tacitus, Plutarch, and others followed him. The Middle Ages gave us some chronologists but no real historians. Modern historiography did not come into being until the early part of the last century.

History, as a school subject, is of comparatively recent date. History was not a part of the curriculum in the medieval universities or Latin schools of that period. During the Humanistic revival, history was of interest only in so far as it touched the lives of the Greeks and Latins, but it was not given a special place in the curriculum but considered incidentally only in connection with the language and literary studies. After the Reformation there appeared some interest in history both in the Protestant and Catholic group. There were plenty of educators and leading men of those days who stressed the importance of history, but the schools went on in their usual way and paid little attention to these suggestions. Luther urged the study of history in his famous appeal to the Mayors and Councilmen to establish schools in 1524. In his essay *Of Education* Montaigne included the study of history as an essential part of the curriculum for the training of young Frenchmen; however, the teaching of this subject was not to be confined to the memorization of dates and external events, but attempts should be made to get at the deeper lessons to be learned from the lives of men and the events of history. He urged, especially, the study of Plutarch's *Lives*. After him, the famous Co-

menius, in his *Great Didactic*, stresses the importance of history. He urged that it be taught each year, beginning with Bible history in the primary classes and ending with national history in the upper school. Rousseau included the study of history in his epoch-making *Emile*, but believed that it ought not to be taught until *Emile* had reached the age of eighteen. Francke, in Germany, advocated the subject and gave it a place in his Latin school in Halle just before 1700.

But despite the heroic efforts of some of these and other men, and despite the few exceptions, history was not recognized as a school subject until the latter part of the eighteenth or the early part of the nineteenth century. Germany was the first to give history an honored place in its universities. It gained recognition first at Goettingen, but was raised to its present importance at the University of Berlin between 1810 and 1830. This was achieved there through the influence of a number of outstanding scholars. The first of these was Niebuhr, who aroused great attention with his brilliant lectures on Roman history. The real pioneer, however, was the famous Leopold von Ranke. He published his first historical classic in 1824 and opened his first history seminar at the University of Berlin the following year.

In France a chair of history was established at the College de France in 1769, but this was not a regular course in history for students, but consisted of a series of public lectures. Regular courses in history were not provided at the universities until 1868.

In England the Regius Professorship of History was established at Oxford in 1724. It was endowed by George I, who came to England from Hanover. He provided an endowment of four hundred pounds annually for the study of history and modern languages that young men might be prepared for diplomatic and other forms of state services. But the gift was not appreciated, and the course attracted very few students. As late as 1835 there were only two listeners attending this class. The first examination in history was held in 1853, and only eight students sat for this examination. As late as 1860 there were only twenty-seven, and by 1873 the number was only fifty-nine. History was not given a recognized place at Oxford until 1872 and at Cambridge until 1875.

The early American colleges offered no history. Harvard created the first professorship in history in 1839. The study of history was greatly stimulated in the period following 1857. It was during this period that three noted scholars — H. W. Torrey, Francis Lieber, and Andrew White, all of whom had studied in Germany — used their influence to give history a recognized standing in American schools.

It is, therefore, of a comparatively recent date that history has found an honored place among the recognized school subjects in this and other western countries.

2. *My second proposition deals with some of the important philosophies of history.*

Since the days of Polybius, historians and philosophers have tried to find some underlying meaning or uni-

fying principle in history. As the universe about us constitutes a magnificent unity and is governed by an intricate system of accurately functioning laws, so, men felt, there must be more than blind fate, more than mere chance or accident governing and directing the affairs of man, the microcosm. As every river finds, at the end of its turbulent and tortuous course, rest and tranquillity in the wide expanse of the universal sea, so surely there must be some direction and goal at the end of the wide and turbulent stream of the human race. Some have called this directing force God, others the world intelligence, still others conceived it as some mysterious cosmic force or as something else. At any rate, there have been at all times those who felt that events do not merely happen, but have a meaning, are connected, form links in a chain, leading towards a specific end or are a part of a great pattern which will find its ultimate completion somewhere and somehow. For some this goal is the Kingdom of God, a new heaven and a new earth, a millennium, or a utopia; others have seen in history something akin to the tides of the universal sea, ever rising and falling in monotonous periodic cycles; while still others see but chaos ahead. As man, so will the race and its civilization eventually return to dust from whence it was taken. There will be a general "Untergang des Abendlandes."

However, there are also those who vigorously reject every kind of philosophy of history. Professor Oman, the noted Oxford scholar and historian, is one of them. He says: "His-

tory is a series of happenings punctuated by cataclysms in a logical and orderly process. And the occasional cataclysm sweeps away institutions that may have lasted for a thousand years and leaves of them only a rather meaningless record, relics to be explored by the patient eye of the researcher or the laborious spade of the archaeologist. Yet there are many who will try to reconstruct what they must needs call a philosophy of history. I can only see a series of occurrences and fail to draw any constructive moral from them."²

No doubt there are some here this evening who will share the views of Professor Oman; others will not, but will lean towards one or the other of the following philosophies:

- a. That of St. Augustine, or the spiritual view of history
- b. Hegel — the intellectual view
- c. Carlyle — the great-man theory
- d. Karl Marx — the materialistic view
- e. The evolutionary view, or the steady progress upward

I shall confine myself to a brief discussion of these philosophies but trust that the disciples of the different schools here present will elaborate and define more fully their respective views.

a. First, then, the spiritual view as represented by St. Augustine, or what may also be called the Christian philosophy of history.

St. Augustine set forth these views in his classic, *The City of God*. He wrote this when the Roman Empire and the Eternal City were crumbling

² *On Writing of History*, p. 31.

under the onslaught of the German barbarians. The people of that time could not conceive of a world unless it be the Roman World, and the thought of the end of this world was so unbelievable that it caused confusion and bewilderment among the thinking people of that time.

Jerome, the translator of the *Vulgate* and also a contemporary of this great event, left us his impressions, which no doubt represent the sentiments of hundreds of thousands of his fellow citizens, when he remarks, casually, as it were, in his commentary on Ezekiel: "No doubt all things born are doomed to die, and that which hath grown to maturity must grow old. Every work of man is attacked by decay and destroyed by age. But who would have believed that Rome, victorious so oft over the universe, would at length crumble in pieces, the mother at once and the grave of her children? She who made slaves of the East has herself become a slave, and nobles once laden with riches come to little Bethlehem to beg. [He lived in Bethlehem at the time.] In vain I try to draw myself away from the sight by turning to my books. I am unable to heed them."³

But for St. Augustine the fall of Rome had another meaning. When the city of man was crumbling, the City of God was emerging for him, or, in other words, the fall of Rome was not a confusion or a meaningless event, not even a devastating catastrophe; nor was it because the Roman World had become Christianized; it was merely a breaking away of the

scaffolding for something greater to emerge. For St. Augustine God was directing the affairs of history in such a way that His ultimate purpose would be and must be fulfilled. We read in the eleventh chapter of his fifth book as follows: "Wherefore, the great and mighty God with His Word and His Holy Spirit (which three are one), God the only omnipotent Maker and Creator of every soul and every body, in participation of whom all such are happy as follow His truth and reject vanities. . . . He, I say, having left neither heaven nor earth, nor angel, nor man, no, nor the most base and contemptible creature, neither the bird's feather nor the herb's flower, nor the tree's leaf, without the true harmony of their parts and peaceful concord, or composition; it is in no way credible that He would leave the kingdoms of men and their bondages and freedoms loose and uncompromised in the laws of His eternal providence."⁴

The philosophy of St. Augustine is in harmony with what St. Paul said to the Athenian philosophers on Mars' Hill: "And hath made of one blood all nations of men for to dwell on all the face of the earth and hath determined the times before appointed and the bound of their habitation."⁵

b. *Hegel*

According to Hegel, "all the apparently contingent events of history are in reality stages in the logical unfolding of the sovereign *reason* which is embodied in the state. The happenings of history are the stern, re-

³ Introduction to *The City of God*, p. vii.

⁴ *Ibid.*, pp. 158-159.

⁵ Acts 17:26-28.

luctant working of *reason* towards the full realization of itself in perfect freedom. We must interpret history in purely rational terms and throw the succession of events into logical categories." Or again: "The only thought which philosophy brings with it to the contemplation of history is the simple conception of *reason*; that reason is sovereign of the world; that the history of this world, therefore, presents us with a rational process."⁶

The history of the world is a "scene of judgment, where one people, one alone, holds for awhile the scepter as the unconscious instrument of the universal spirit till another rises in its place with a fuller measure of liberty, a larger superiority to the bonds of natural and artificial circumstance."

Hegel unquestionably exerted a great influence upon historians, both ecclesiastical and secular, of the 19th century, and his spirit has not died even today. When H. G. Wells, for example, says that the future of the race is a "race" between education and catastrophe, that is merely another, more popular, way of saying what Hegel expressed in difficult philosophical language to his generation. And all those who look to science to usher in the long-expected millennium are consciously or unconsciously disciples of this great philosopher. Nor will anyone deny that ideas have at all times been important factors in their causal relation to history. The French Revolution, the American Revolution, the Russian Revolution, the German Revolution, and all other great move-

ments cannot be fully understood or explained unless this element is given its appropriate place.

c. *Carlyle's Theory of the Great Man*

Carlyle would bring all history in relation to some great man. There is something very intriguing about this theory because it cannot be denied that great men again and again have given the stream of history an entirely new course. It is not to be wondered, therefore, that Carlyle has always had a respectable following. Among them is none other than the well-known Oxford scholar Oman, already referred to. His views concerning the great-man theory are as follows: "To my mind, history is not so much a record of progress or evolution, but a series of happenings of various tendency. And so far is it from being an impersonal, logical process, that there is more truth in the much-decried theory of Thomas Carlyle, that it has been largely affected by the working of individual men of mark on their contemporaries. Personalities like Alexander the Great, Julius Caesar, Mohammed, Bonaparte, or even Lenin were not mere typical developments of their generations, but men who turned the course of history from its normal channel, because they were abnormal. Who can dare to say that if Alexander the Great or Mohammed had not existed, some other Macedonian king or Arabian prophet would have upset the world? One of the silliest epigrams I have ever seen was to the effect that if Bonaparte had not been Bonaparte, Moreau would have been. Compare the character and talents of the two

⁶ Hegel, *The Philosophy of History*.

men! In short, let us never talk of the world-stream, or of inevitability, but reflect that the human record is illogical, often cataclysmic, anything rather than a regular progress from the worse to the better all down the ages."⁷

d. Karl Marx

Karl Marx is known to us all as the father of modern socialism, but he is not so generally known as the thinker who gave historical interpretation a new direction. For since his day, the material forces of history, including the physical environment, such as soil and climate, general geography, and the social and economic forces have played an increasing role in the writing, teaching, and interpreting of history.

Marx was a spiritual son of Feuerbach, and Feuerbach before him had already represented this materialistic view of history. He is responsible for the oft-quoted pun: "Der Mensch ist, was er isst" (Man is what he eats).

Today no first-rate historian will question the importance of the physical environment and the influence the material world has exerted upon men. Even a saint and a philosopher have need of food and drink, shelter and home, and the other necessities of life. They may reduce themselves to a minimum, but there is a level below which no mortal will go without reacting violently. What may happen if man is forced below that level, Schiller has vividly described in the following well-known lines:

Da werden Weiber zu Hyaenen
Und treiben mit Entsetzen Scherz;
Noch zuckend, mit des Panthers Zaehnen,
Zerreissen sie des Feindes Herz.⁸

Want and hunger are the most potent drives in human behavior. The "haves" and the "have-nots" will clash in the future as they have clashed in the past, and no mere name calling, whether it be directed against a class in a given society or whether it be directed against a whole nation, will change that primary biological drive.

The campaigns of the Assyrian and Babylonian conquerors were largely motivated by material gains; the struggle between Carthage and Rome was, in the last analysis, one of commerce and markets and control of the sea lanes. The activity of the Gracchi in Roman history; the peasant revolt in England and in Germany; the French, Russian, German, and the American Revolutions; the American Civil War; and even the Reformation cannot be fully understood or evaluated unless this view of history is given its due consideration. If, however, it is made the only factor or given undue prominence, we object.

e. *The Evolutionary Theory*

This theory applies to history the evolutionary theory of Charles Darwin.

As in biology, according to this theory, there is a steady evolution from the lower to the higher forms of life, so it is believed, there is in history an irresistible force pushing man and his civilization ever on and upward. Man and his civilization is

⁷ *On the Writing of History*, pp. 97-98.

⁸ Schiller, *Das Lied von der Glocke*.

of necessity growing better and better, and the events which make up the total of human history are an unavoidable necessity in this process.

This idea is not new. It did not have its beginning with Darwin or with those historians who were influenced by Darwin's theory; it goes back as far as the Greeks and the Romans. Lucretius, the Roman poet, already expressed this thought in his book *Of the Nature of Things*. After him Seneca suggested the inevitableness of human progress, and in modern times we find the first faint echoes of it with Francis Bacon. But not until the middle of the nineteenth century, after Darwin, Lyell, Wallace, and others had set forth their epoch-making theory of biological evolution, was this idea carried over into the field of history. The growing prosperity of the latter part of the 19th century greatly stimulated the thought. It was apparent that the world was moving forward at an ever accelerated speed. Even the great Tennyson was carried away with the enthusiasm of the age and sang:

"Every tiger madness muzzled, every serpent poison killed;
Every grim ravine a garden, every blazing desert tilled."

And Spencer wrote: "Progress is not an accident, but a necessity. . . . So surely must evil and immorality disappear and man become perfect.

The course of civilization could not have been other than it has been."⁹

But then came 1914, and after 1914, 1919 and the twenties for Europe and the thirties for the world and the global war in the forties, causing us to spend more in one year for war and destruction than we have spent for education or religion since the Pilgrim Fathers landed on these shores. The evolutionary escalator of the human race evidently has bogged down or is in need of a new motor.

No, history evidently cannot be explained by that theory. There is progress, of course, if by progress we mean change. There is constant change. Just as the ancient Greek philosopher said that he could not dip his foot into the same river twice, so history is never the same. But progress in this sense is not always upward; it might even be downward to the brink and over. History is not a record of progress; there are countless examples of it having been a record of decay and disaster. It was not progress when Babylon fell and Egypt decayed, when the glory of Greece faded and eternal Rome crumbled into ruins. It is not progress what the world is witnessing today.
(To be concluded)

⁹ Robert W. McLaughlin, *The Spiritual Element in History*, p. 201.

THE CATECHISM SET TO MUSIC. — Terry says in his biography of Bach (page 247): "Bach's purpose in it [The third part of the *Clavieruebung* on the *Catechism* preludes] was to illustrate the Lutheran *Catechism* by treating the melodies of Luther's familiar hymns on the Commandments, Creed, Prayer, Baptism, Penitence, and Holy Communion, prefacing his exposition of Lutheran dogma with a triple invocation of the Trinity, a characteristic gesture of reverence." — H. D. Bruening in *Lutheran Witness*, July 30, 1946.

Lutheran Education Week, 1947

ARTHUR L. MILLER

Lutheran Education Week was first proposed by Prof. Arthur C. Repp in an article in the October, 1943, issue of the *Lutheran School Journal*. The article pointed out that American Education Week had been sponsored since 1921 and that it had done remarkably well in achieving its purpose "to help parents and citizens of every community to know the achievements, the objectives, and the needs of their schools." It was Professor Repp's contention that similar results might be achieved for Lutheran education through the national sponsorship of a Lutheran Education Week. To assist those who might be interested in such a project, the article gave some specific suggestions for the observance of the occasion.

There is no record of the number of congregations that utilized these suggestions in 1943, but the idea was planted in many minds, and, when in 1944 the first celebration of Lutheran Education Week was sponsored by the Board for Parish Education, the response was very encouraging. The initial favorable response was repeated in 1945 and 1946, and it is the hope of the Board for Parish Education that Lutheran Education Week is now solidly established as an annual occasion of special promotion for the educational program of the Church.

"Promote Christ-Centered Education"

The slogan for this year's Lutheran Education Week, "Promote Christ-Centered Education," is a call to the

Church, to its leaders, to every congregation, and to every member to carry out the Great Commission of Jesus: "Make disciples of all nations . . . teaching them to observe all things whatsoever I have commanded you" (Matt. 28:19-20). To teach all things our Savior has commanded requires a Christ-centered education program that provides for all of our members from infancy through adulthood.

Our slogan emphasizes that we should "*promote* Christ-centered education." To promote the educational work of the Church means that we do the following:

1. Recognize the importance of Christian education;
2. Participate in that program either as member or leader in various groups;
3. Interest ourselves in the improvement of the program of Christian education;
4. Assist in providing adequate financial support for the program of Christian education.

The General Objectives of Lutheran Education Week

If we are to get maximum benefits from the observance of Lutheran Education Week, we must keep clearly in mind the several purposes to be achieved by this promotion. The general objectives are the following:

1. To acquaint the congregation and the community with the purposes and values of Christian education;

2. To stress the obligation of the home and the Church in training the young;
3. To emphasize the necessity of a congregational program of Christian education that reaches every age group: children, young people, and adults;
4. To encourage the congregation to study and evaluate its entire education program by means of an annual survey;
5. To work toward the improvement and expansion of the congregation's educational program;
6. To give recognition to the achievement of the educational agencies of the congregation and the educational system of the Church;
7. To invite and urge the congregation and the community to make use of the educational facilities of the Church.

These objectives merit consideration by every congregation in Synod. To assist in giving consideration to them, it is necessary to analyze each of the objectives in somewhat greater detail.

1. *To acquaint the congregation and the community with the purposes and values of Christian education.* So far as the congregation is concerned, we cannot take for granted that every member understands the purposes of Christian education or recognizes the value of such education. The impact of secularism and materialism upon our culture makes it easy for our members to forget that Christian education is the means of keeping the children of God close to their heavenly Father and of training

them in the ways of God. If that purpose is accomplished, the importance of Christian education to the child, to the Christian family, and to the Church is clear. Our children will be provided with consistent Christian training, our homes will be blessed with children who evidence in their lives the fruits of faith, and the Church will be made strong through a well-indoctrinated laity.

So far as the community is concerned, the Church can lay the groundwork for mission work by acquainting the citizens of the community with the program of Christian education. The menace of juvenile delinquency is very real in many communities. By pointing to the values of an educational program based on the Scriptural reminder "The fear of the Lord is the beginning of wisdom," the Church shows what it is doing to meet this problem.

2. *To stress the obligation of the home and the Church in training the young.* God's Word makes plain that Christian education is a responsibility shared by the home and the Church. Under the disintegrating influences of modern life many parents have abdicated their responsibilities for Christian education. It is important that the Biblical principle that the home is the basic agency of Christian education be reaffirmed. It is equally important to reaffirm the necessity for the congregation to provide an effective program of Christian education. Our lack of a common background of religious training requires that we make special and repeated efforts to emphasize the responsibility we have to provide an educational program

that will bring up our children in the nurture and the admonition of the Lord.

3. *To emphasize the necessity of a congregational program of Christian education that reaches every age group: children, young people, and adults.* Thus far our educational efforts have been largely concentrated on the elementary level. We have largely neglected the pre-school area, we have largely neglected the period of youth, and we have neglected Christian education at the adult level. We must emphasize that Christian education involves a program from the cradle to the grave. We must bestir ourselves to make up for present deficiencies. We must recognize that enlarging our program will require earnest effort to change the point of view of our membership; but under God's blessing it can be done.

4. *To encourage the congregation to study and evaluate its entire education program by means of an annual survey.* Much of the smug satisfaction that is evident in connection with inadequate Christian education is due to the fact that many congregations have never taken time to evaluate their educational program. A physical checkup is recognized as a prerequisite to improving physical health. An educational checkup is similarly a prerequisite to an improved educational program.

5. *To work toward the improvement and expansion of the congregation's educational program.* The educational program requires the stimulation of progress. A healthy discontent that recognizes the unlimited

opportunities for either improvement or expansion will focus on improvements that become goals to be achieved. Here is an incentive for the local board of Christian education, for the pastors and teachers of the congregation, for the persons enrolled in the various agencies of the congregation, and for the Church at large.

6. *To give recognition to the achievements of the educational agencies of the congregation and the educational system of the Church.* Having founded and maintained agencies of Christian education, the congregation is naturally interested in what is being accomplished in these agencies. The effective functioning of the agencies requires the services of many people, teachers, leaders, etc. They are interested in the success of their combined efforts. Even the persons enrolled in the various agencies are interested in hearing about the achievements of the schools of the Church. It is good public relations to take time annually to give such a report to the entire membership of the Church.

7. *To invite and urge the congregation and the community to make use of the educational facilities of the Church.* There are few congregations that can be satisfied with the enrollment of their various agencies of Christian education. Lutheran Education Week provides effective opportunity to invite wider participation in the various agencies. At the same time the occasion can be taken to invite the unchurched persons in the community to make use of the educational program.

Making the Most of Lutheran Education Week in the Congregation

The observance of Lutheran Education Week in the congregation should certainly include special emphasis on Christian education in the regular Sunday service. Indeed it is the Sunday service that should strike the keynote for the entire celebration. Christian education is commanded by God, it is centered in God's holy Word, and it seeks the spiritual welfare of the participants. For all three reasons Lutheran Education Week should be opened in the regular Sunday services.

So far as the weekday observance of Lutheran Education Week is concerned, no one pattern will fit all conditions. Congregations report good success from "Open House" sessions, "Family Night" observances, and from giving attention to some aspect of Christian education in the meetings of the various organizations. Some variety in the activities sponsored from year to year would heighten interest, although the plays on Christian education and films and film strips seem to have never-failing appeal.

Where congregations have taken time to plan the observance carefully, much blessing for the educational program of the Church has been evident. Such planning will also seek to make use of the materials that have been prepared especially for Lutheran Education Week. One of the most effective features of many local observances have been the educational exhibits on display during Lutheran Education Week. Every educational agency in the congregation can be featured in such an exhibit.

Materials for Lutheran Education Week.

Handbook. The poster for Lutheran Education Week has been sent to all pastors and teachers of Synod. Mimeograph insets for local programs and newspaper mats of the poster for advertising purposes can be secured from the Board for Parish Education.

Resource Materials for Planning Your Parish Program, 1947-48. This booklet gives effective assistance in unifying the entire parish educational program so that certain emphases are operative in every educational agency in the congregation. Such unification of the program makes it possible for the entire congregation, children, youth, and adults to feel the impact of the educational program of the church.

Tracts

1. *Whom Can I Bring?* by Arthur L. Miller, which should stimulate the pupils of our Sunday schools to personal evangelism.

2. *An Invitation* by C. F. Dankworth and A. L. Miller, which is a companion tract to *Whom Can I Bring?* This tract is to be handed to children who are prospects for Sunday school.

3. *You Need the Bible Class* by E. Charles Mueller, which should be helpful to members of junior and senior Bible classes to use in building the enrollment of their classes.

4. *The Open Door* by Carl S. Mayer, which emphasizes that a Lutheran high school is the open door to many aspects of Christian life.

5. *Why Lutheran High Schools?* by John Grundmann, which points out that Lutheran high schools are necessary for six important reasons.

6. *Is Your Religion Growing?* by August F. Brunn, which will prove helpful in stimulating interest in Christian education at the adult level.

7. *The Bible Class Invites You* by Oscar E. Feucht, which emphasizes the blessing that comes from attendance at adult Bible classes.

Special Material

1. *Survey of Christian Education in the Local Congregation* by S. J. Roth (revised). This booklet assists the local Board of Christian Education in studying the educational program of the congregation on the basis of an annual survey.

2. Play: *The Family Next Door* by G. L. Wind. This play is an effective plea to encourage families to restore the Bible to proper use in our homes.

3. Filmstrip: *Fishers of Men*. A filmstrip of 55 frames in full color for 35 mm. slide and film projectors.

This filmstrip should prove helpful in stimulating Sunday school pupils to do personal mission work.

4. *Organizing the Nursery Roll* by A. C. Mueller. This agency tract gives detailed attention to the problems involved in setting up a Nursery Roll.

5. *Let's Do Something About Our Bible Classes* by J. M. Weidenschilling. This agency tract gives assistance in considering possible improvements in the Bible class situation.

6. *Clip Sheet*. The clip sheet contains short stories and other selections on the topic of Christian education. This material is intended for use in parish papers.

Lutheran Education Week is a special opportunity to promote Christ-centered education. Lutheran Education Week brings special materials for this purpose. May God bless our 1947 observance of this occasion and make Lutheran Education Week a blessing to the Church and to our entire program of Christian education.

FACTORS ENDANGERING MORALS. — A report of the Southern Baptists' social service commission at their annual convention in St. Louis named five "major threats" to the morals of our country. They are: "(1) The unhalting march of intemperance. (2) Rapidly spreading defiance of the sanctity of marriage and the home, with the consequent delinquencies and tragedies. (3) Unchristian attitudes in industrial relations. (4) The wave of gambling that sweeps our nation. (5) Continuance of unchristian discrimination in race relationship." On number 3 the commission said: "Our churches are responsible for the spiritual well-being of our members and society, and all persons are greatly affected by the economic environment in which they mature. . . . We do not believe that the Church can take sides in the struggle. We cannot give aid to organizing labor unions; we cannot give aid to management in any struggle against unions; nor can we be identified with the co-operative movements. To do so would be to negate the greater mission of the Church. The Kingdom of God cannot be coerced into the narrow confines of labor unions, industrial management, or co-operatives. Rather must all these patterns be brought under the judgment of the Kingdom of God." — *Lutheran Standard*, June 7, 1947.

Building Through Recreation

E. P. HUESCHEN

"The boy is really not dumb, but he shows no interest in school. What can be done with him?"

How often has not a parent or a teacher given such a description of a child! With a fair insight into the problems which can cause a schoolboy to go astray, it can be said that the fault probably lies in a poor use of leisure time and the association of school with routine.

There is much truth in this: In the classroom the child prepares to live, but on the playground he lives. To play is a child's right, and he should not be deprived of it.

Today a child has more time to himself than in years past when there were more out-of-school chores for the boy or girl. This may offer a greater opportunity for the child if the time is used wisely, or it may serve as a curse if not so used.

If the boy or girl has not been taught or introduced to the many wise uses which may be made of leisure time, statements such as "I haven't got anything to do," "Let's go downtown and bum around," or "I never have any fun" can be heard. Those remarks do not necessarily stem from a fault of the child.

The situation has rather arisen because many elementary schools, which could have been equipped to do so, have not accepted their responsibilities in training their children in a proper use of leisure time. After coming to a realization of the responsibilities, the elementary school must evaluate its own position as

regards its facilities. These include teaching staff, rooms available, and equipment.

If a school has seven or eight teachers, there should be facilities available for a very full and varied extracurricular program. A "full and varied" program does not mean that extracurricular work is more important or should crowd out regular school sessions. The program, however, must be linked carefully to the school chain. Leisure time activities must be kept as an addition to, and not separated from, the instructional setup.

Under the best of circumstances such a program should include playground facilities, a gymnasium, and the sport and game equipment. There should be the necessary balls, nets, and baskets for the numerous competitive sports which will form the backbone of playground and gym activities.

If at all possible, one man in the faculty of an elementary school should be the head of all activities and recreation with the understanding that his program is not only a matter of entertainment, but also of training and education. This activity head should accumulate in a file all information he can on sports and games of all types. This file should also contain materials for special programs, such as for Christmas, Easter, and Thanksgiving, because these must be a concern of the activity head if he is to work out a well-balanced, year-round schedule.

The person placed in charge of the

activity program should also prepare a game library, preferably in a small room which will allow easy check-out of games by pupils during their leisure time.

Another solution to the game problem may be found where a larger room is available. Tables may be placed about the room and on each table a game. The games should be changed at intervals. This room should be available for use during recess and noon periods.

Competitive sports, which usually will fill in the after-school periods, still rank high in value for the participant and spectator alike. However, care must be exercised to prevent these contests from occupying so important a position in school life that classes are looked upon as a tremendous burden to athletics. School sports must serve the regular curriculum, and not vice versa.

The values of competitive sports, properly supervised and conducted, are tremendous. Much is lost in the personality development of a child if the school does not offer opportunities for his acquisition of qualities such as loyalty, teamwork, sportsmanship, and respect for the abilities and rights of others. A competitive program may be carried on without emphasizing these qualities, but the result will be the same as that of the teacher who gives lessons in spelling without showing the value of knowing how to spell in order to read, write, and speak.

Sports are much enhanced in value if the school team participates in a league, no matter how small. When interested adults guide publicity and

school spirit, the pupils will automatically acquire benefits. There is a thrill in observing children develop a healthy school spirit through the interest in their team during the season.

A leisure-time program must also include gym classes, dotted with calisthenics. In a well-planned schedule there must be this break for supervised play and exercise, for here there is a chance for all to get valuable exercise and a basic understanding of athletics and games.

Movies should not be excluded. Intelligent selection of motion pictures may make this phase of recreation a strong teaching device.

A field which until now has been left mainly to the high schools is the formation of clubs. Many a little Oscar has a desire to be a member or even an officer of a club. By capitalizing on this, a school can organize a number of worth-while clubs which will teach order through basic parliamentary procedure, democratic methods, and experiences in making decisions. Club organization will have the long-range effect of creating interests which in later years will be boons to the Walther League, men's clubs, ladies' aids, and congregation meetings.

This feature of the activity program may be integrated more closely with the school schedule in such a way that at times clubs may meet during school periods. The child given the privilege of attending a club meeting during a school period must naturally meet certain requirements. Withholding the privilege may become the solution of discipline problems for some pupils.

Supervision of the entire program should, as stated above, be in the hands of one member of the faculty. Such a one should not, because of the many phases of the activity picture, hesitate to explore the field, feeling that he will be unable to control a wide and varied program. It is not too difficult for one person to handle an apparently heavy schedule if he carefully selects pupils to help him.

Through a good activity program the interests and needs of the various types of children may be satisfied. Basically, a school has three types of pupils: the active, the inactive, and the in-between group which needs only a "push" into active participation. Among the inactive are those who have developed attitudes of indifference, troublemaking, and non-co-operation.

ACTIVITIES AT ADDISON

At Addison, Ill., in the children's home of the Lutheran Child Welfare Association many of the suggestions in the foregoing paragraphs are being carried out with promising success. The writer is at present the Director of Activities and Recreation at this home. His position was created last summer, and therefore many of the results of his program cannot as yet be determined.

The problem at Addison is different from the average school situation, because we have much more of the child's leisure time to deal with. This requires the planning of an extensive schedule beyond the regular school-time.

The great difficulty lies, however, in

the arousing of interests which long have been neglected and of a proper attitude toward activities, property, and staff. These difficulties are the natural outgrowth of personal problems which have confronted these children at an early age and have colored their behavior patterns.

As we eased into our activity program at Addison, equipment was checked over, repaired, and new and necessary items were acquired. After that came the job of selecting interested helpers and of training the children to participate and to accept supervision.

Outdoors we had a playground which could be used for football, baseball, softball, tennis, croquet, and horseshoe. Stationary equipment included swings, teeter-totters, slides, and sandboxes.

During the winter and inclement weather, the gymnasium, with its sport equipment—ping-pong tables, swings, and slides—is the center of the activity merry-go-round. From this central point branch out the playrooms, game rooms, clubroom, reading room, and the new living room.

In winter basketball was prominent. We had three teams of different age levels—the Rockets, Pointers, and Flyers. The Rockets have been entered in Walther League competition. The Pointers belong to the Lutheran School League. The Flyers are members of the Pee-Wee League. It has been interesting to watch the change which has resulted both in the teams and in the school spirit since the beginning of the season. When the teams first were organized, they were lacking in teamwork and in an ap-

preciation for their teammates. The schoolmates were just as ready to cheer for the opposing team as they were for their own friends.

Toward the end of the season, however, a great change had taken place through good coaching and pep rallies. The boys and girls of the home have developed a spirit which is equivalent to that of the members of the team. A cheer-leading section, coached by a young lady of the staff, has surpassed all expectations. Competitive sports have attained their objective. But how about the other phases of our program?

The formation of an airplane club, known as the Ace Model Builders, created for many of our boys a new field of interest. It has yielded rich results in behavior. Besides, we have the Dramatic Club, which sponsors plays; the Dolly Club, which encourages the care and dressing of dolls; the Busy Bees, which develop the art of sewing; the Junior Art Club, composed of those interested in painting and handicraft; the Cheerleaders' Club, and the Construction Gang for younger boys interested in building things.

The *Pencil Point*, the children's newspaper, which is published in mimeographed form once every two weeks and features news about the work of the boys and girls, has had a wholesome effect on the Home. It has proved the truth of "It Pays to Advertise!"

To help fill in the time between supper and bedtime, we have a regularly conducted storytelling hour by a member of the faculty for the smaller boys and girls.

All of our clubs and groups have proved themselves a worth-while part of our setup. They can do many things for the individual child which the classroom cannot provide. In addition to learning the necessity of order and subordination, children also see many of the fruits of their own efforts. Things which are made may later be sold or put on display at picnics and festivals.

Hikes and supervised trips to points of interest in this area are naturally included in our leisure-time program. We are planning programs which will be put on for our boys and girls by those of other schools and children's homes.

Our facilities for outdoor winter sports are still limited. We have sleds, snow bikes, and skates for the use of the children. We should have a skating rink.

Through the financial assistance of interested persons we are able on each Monday night to show a full-length movie to our children. This is a welcome event and was usually preceded during the basketball season by a session of cheering, led by the members of our Cheerleaders' Club.

Ping-pong also has produced good results since the acquisition of new tables and the exhibition here a few months ago by a former national champion. A few of our children, unable to adjust themselves to the environment before, have found great interest in this sport and improved accordingly. Tournaments are in the offing.

At the Home our game program is augmented by a well-stocked game room, out of which are issued games

during free time. This room, like other of our facilities and activities, is supervised by a committee of older children.

The teachers of our school are provided with game sheets which carry helpful suggestions for group games which may be played during recess indoors or outdoors. A library on recreation for the school staff is being promoted.

Birthdays of our boys and girls are now capitalized on in the dining room as an opportunity to draw public attention to the child. Each birthday is observed by the singing of songs and presentation of gifts.

In addition to the excellent help given the activity program by members of the staff, the Mission Activity Group of Concordia Teachers College in River Forest, Ill., has done a marvelous job in assisting us. A group, usually of four students, from this organization has come out almost every Friday and Sunday during the school year to help the activity program in any way they can. They have led indoor sports, gone on hikes, con-

ducted story-telling hours, played games, and brightened the dormitories at bedtime by singing and praying with our younger boys and girls. It has been a splendid Christian service to the Home, besides proving beneficial to the young men and women as future teachers.

Although the situation at Addison differs in the extent of leisure-time activities from that found in the average school, yet every elementary school is faced with the task of suiting an extracurricular program to the needs of various types of children. The responsibility of training future men and women in a proper use of their spare time must be accepted by the elementary school. An activity program, carefully handled, will meet this responsibility by satisfying the majority who want to participate and the minority who are teetering on the edge of mischief.

A good recreational program will help build men and women who are more capable and willing to live their lives according to Christian ideals and standards.

EDUCATION FOR SELF-REALIZATION. — *The inquiring mind.* The educated person has an appetite for learning.

Speech, reading, writing. The educated person speaks, reads, and writes the mother tongue efficiently and clearly.

Number. The educated person solves his problems of calculation.*

Sight and hearing. The educated person is skilled in listening and observing.

Health knowledge and habits. The educated person understands the facts of health, and works to improve his own health and that of the community.

Recreation. The educated person is participant and spectator in many sports.

Intellectual interests. The educated person has mental resources for the use of leisure through many arts and pastimes.

Esthetic interests. The educated person seeks, enjoys, and treasures beauty.

Character. The educated person gives responsible direction to his own life. — Joy Elmer Morgan in *Personal Growth Leaflet*, No. 170, p. 10.

Have You Tried This?

EDWIN E. ZIELSKE

Thanks to your generous comments on our "column," especially at summer school, we are encouraged to carry on. But, don't forget, please, this is to be an exchange of ideas. When you get that urge to send us an item, don't delay. Write it up and let us pass it on, as Lawrence Rush does in this issue.

ORAL READING AS A "RADIO BROADCAST"

Oral reading can be a pleasant experience for a reading class and serve as an interesting feature for entertainment of others when dramatized as a "radio broadcast."

Improvise three or four "dummy" microphones, and have the children suggest station call letters; perhaps the initials of the school, such as Station SPLS. Select readers to read the character parts from a story adaptable to this purpose. "Oscar at the Circus," from *Concordia Reading for Interest Series* is a good example. Poor readers can be assigned the "action" parts. (You may be surprised how they learn to follow their books so they won't miss their cue.) The chief characters: Oscar, the trained seal; his manager; Mr. Zabriski, and others take their positions in the semi-circle back of the microphone, each character stepping up to it as his turn approaches. The supporting cast is grouped around the second "mike," while the sound-effects man utilizes the third. He takes the greatest delight in his "business," such as dropping pieces of wood into a pail of

water at the psychological moment for the seal to make a leap, or pounding together blocks of wood to simulate the heart beat. — An especially good reader should be assigned the part of narrator to operate from the main "mike." He reads the part of the story giving the continuity and parts not appearing as direct speech, pausing when a character speaks. An announcer may introduce the play and its cast at the beginning of the performance from the main "mike" and make pertinent comments to give the whole thing the atmosphere of a "School of the Air" program. The rest of the children of the class serve as the crowd for group remarks, affecting emotional reaction, and applause.

Expressive reading, co-ordination between groups, recognition of direct quotation, interpretation of the story, are some desirable reading aims fostered in a pleasant way.

Such a "broadcast" has been used as a successful program number at school assemblies as well as at open-house meetings in connection with Lutheran Education Week. As a feature of Lutheran Education Week it might call for more elaboration to tie in some other aims of the school. The broadcast group might sing an appropriate hymn and then continue humming while the announcer gives the pertinent facts of the occasion, emphasizing the purposes of the school, different departments, etc. Short demonstrations of other school subjects might precede the "main feature" and consist of art and pen-

manship lessons, with specimens distributed as souvenirs after the broadcast. The children may have prepared booklets with attractive covers, ornamented with a cross or other design, which list the objectives of the school in general. These booklets may be distributed as mementos of the broadcast. Sacred music, vocal and instrumental, lend themselves well to such a "broadcast." Other interesting items about the school can be brought in by the announcer as he takes time out for "station identification" during the program. — All in all it can be an interesting and entertaining presentation, and serve as a convenient means of furthering the aims of Christian education. Try it! — LAWRENCE RUSH, St. Paul's Lutheran School, Sheboygan, Wisconsin.

SIZING UP THE SITUATION

After being away from the school building for some weeks or months during the summer, as a few teachers sometimes do, we get a kind of fresh look at the place when we return in the fall. It's something like meeting a new acquaintance. Well, what kind of impression does he make on you? Rather forsaken and neglectedlike? Perhaps a few trees or shrubs or vines would make the place look more presentable. Fall is an ideal time for new plantings; maybe some grass seed would grow around the entrance or we could even get the boys to do a little sodding. The steps have that worn and "treadbare" look? A coat of paint would make them more inviting to enter. Is the lobby bleak and gray and bare? Perhaps a bulletin board could be a point of interest, with

pictures and clippings and posters a suggestion of what happens within. A square of celotex may be available from a near-by construction project or from some builder in the congregation. He might be glad to frame it for you according to specifications and even become interested enough to put it up!

Blackboards a dull, uneven, slately gray? That was our problem for some time. Last year we came across a preparation under the trade name of "Alatol," sold by the St. Paul Book and Stationery Co., St. Paul, Minnesota, that did the work. Just soak an old eraser and wipe it on the board. It dries in a few hours, gives your boards a beautiful black surface; and, what's more, it stays black through the whole year.

Strike a few chords on the piano. What a din? Well, what can you expect? Did it ever occur to anyone to have it tuned, at least once a year? How about the flag? Faded and threadbare? A good new one will not cost very much. That's an idea for the ladies' aids. Windows stare with unusual glare? A fold of white crepe paper can be bought for ten or fifteen cents. Cut it in two, string across the lower half of the window, and you may be surprised at the effect. These are all minor items, but they mean a lot.

It would be well to go over the whole situation with the school board and make a list of all needed improvements and renovations. Present your problems for action at the next voters' meeting. And for the future work out a list of all your needs and have the necessary funds included in the annual budget.

E. E. Z.

MUSIC DEPARTMENT

Edited by THEO. G. STELZER

Improving Our Musical Service

The Church sponsoring LUTHERAN EDUCATION has from its very beginning stressed music in its services. As we enter the second century of progress as a synodical organization, we ask: "How can we improve the musical services we are rendering?" Similar to a municipal water system, the musicians in our churches and schools do well if they give adequate and pure supply of music as needed. Even that takes time and hard work. The goal, however, must be to improve. We must have better and deeper wells to meet our increasing needs. We must have larger and stronger pumps to draw from these fountains for public use. In music as in water there are few springs which gush forth with sufficient natural force to satisfy a community. Much planning, study, and hard work make the road to better service.

A Lutheran philosophy of music is the basis. Luther introduced music as a definite factor in congregational worship. The people were not merely to be listeners, but participants. They were not merely to be "sung or chanted at," but they were to sing. In order to accomplish this, it was necessary to write the words in the vernacular and the tunes in a form agreeable to the singer and conducive to worship. The Lutheran philosophy, therefore, is not based directly upon the Gregorian. It has much of the stately atmosphere of the plain-

song, but adds a popular tinge of folk-song color. Notwithstanding, it does not resign to the sensual or trivial. In its highest joy it is responsibly sober, and in its deepest sorrow it shows courage and trust. Thus the Lutheran *chorale* covers a range of facts and moods as broad as the church year and human needs. In the Lutheran philosophy of music the Word is the first criterion. The best music attaches to the Word. All church music unrelated to the Word by direct association must emanate, breathe out, or convey the proper spirit, atmosphere, or mood as a prologue, background, or epilogue for a particular service. Improvement in this philosophy lies largely in the realm of its effective application and in winning those who differ to a similar conviction.

The function of Lutheran music is intimately related to the work of the Church. Briefly stated, it includes the dissemination of such knowledge as is necessary for salvation and a life of service to God and the neighbor, such attitudes growing out of this knowledge that faith in the Creator, Redeemer, and Sanctifier becomes the norm of Christian life, and such habits of conduct as are in conformity with the total Scriptural pattern. Inasmuch as church music is associated with the Word, recalls or reminds the hearer of this Word, it serves directly in the work of the

Church. Inasmuch as music assists in establishing the proper attitudes of attention and worship, it performs a worthy function. Improvement in the function of Lutheran music lies largely in the greater mastery of relevant compositions and in the development of skills to perform ever more acceptably.

The psychology of Lutheran music grows out of this Lutheran philosophy and function. Psychology deals with the behavior of a living organism in its environment. Living human beings have their varying environments. If we were governed by the *logic of Lutheran music*, we could in this day make correct recordings of the musical parts of the service (perhaps even of the spoken Word) and send out records as a missionary enterprise. Psychology, however, recognizes differences in individuals and in groups and localities. To educate requires study and insight of the apperceptive mass of the one to be educated. It is in this area of adapting Lutheran music to the novice that so much improvement is needed. Some are forever feeding milk or even sugar water with no intentions of furthering growth to adulthood. Others feed adults only and overlook the children and adolescents in Lutheran music. Nor must we be too harsh with those who deliberately arrange their choices of music with the design to win the attention in order to teach for growth. Time, however, should tell that such growth has taken place. Pastors have a lion's share of this responsibility. It is largely the concern of pastors to choose the hymns for the public service. The *Hymnal* provides both

the lighter and the stately. While it is possible to choose only the hymns patterned after the conventional simpler forms, it is also conceivable that only the German *chorale* is chosen. Either fare alone might cause a type of indigestion in certain congregations. Neither extreme is likely to be of general value. In most places a judicious blending may be advantageous. As the long-range plan studies both the background of the hearers and the vast stores the Lutheran heritage in music has to offer, an unmistakably upward trend should be observable. Thus we look for improvement without losing contact with the hearer.

The history of Lutheran music is the key to our musical heritage. We have men in our circles who have done considerable work in this field. The courses in our teachers' colleges have stimulated many toward further research. The seminars, conferences, and contributions sponsored by Valparaiso University are vital factors in improving conditions. The sincere and helpful attempts of Concordia Publishing House to publish the findings are reassuring and promising. It is a sad commentary, however, on the efforts and achievements of the past century to say that almost any organist can pay cash for all that was published in this field by the Missouri Synod, without seriously depleting his checking account. We have let others do the work while we sit in judgment. Improvement in this area requires large sums for research here and abroad, for writing and editing, for printing, publishing, and promoting. Lutheran music

needs Lutheran scholars supported by Lutheran men with vision and money. Our musicians cannot sing or play what is not available; our publishers cannot print what has not been written or edited; our scholars cannot find what is beyond their reach: a History of Lutheran Music is the answer.

The Lutheran tradition in the vocal and instrumental performance of music has crystallized so that it can be stated as a principle. It differs from the purely mystical which expresses itself in moods or modes to achieve a kind of halo around ecclesiastical architecture and silence. It differs from pure musical entertainment which is unrelated to the hour of worship. Even as the spoken word intends to develop knowledges, attitudes, and habits of conduct, so music makes use of the technical and mechanical skills to produce intelligible sounds toward the attainment of proper attitudes of worship. The Word governs the tempo, the rhythm, the key, and the pitch of the hymn, or of the *chorale*. Even so the selected hymns govern the choice and the manner of performance of preludes, voluntaries and postludes, the selection of anthems and responses and their interpretation. There is no other Church today which has so extensive a heritage in organ and choir literature based upon its hymnology. The improvement desired for the second century calls for *organists* who are better equipped to play intelligibly this message based upon the Word. It calls for *choirmasters* who can train choirs to sing more intelligibly the words of sacred script. Beauty and

effect are valuable assets. Understanding adds. The words of the choir must be understood. The theme of the organist must be recognized. Thus directly and indirectly the Lutheran tradition proclaims and enhances the Word through music.

Lutheran organists and choirmasters are trained by the Church. The past century has demonstrated the wisdom of this practice. The ability to accompany congregational singing is a unique achievement. It includes the technical ability to play the organ. It demonstrates the understanding of the text. It shows leadership to bring the entire group together on the attacks and releases, to gain a rhythmic momentum in congregational singing without visible direction, solely through auditory stimuli of precision in phrasing and registration. Likewise does the choirmaster perform a distinct service in training various types of choirs to respond to his slightest wish. The audible Word couched in appropriate harmony and counterpoint is served on platters of silver and gold through the medium of blending human voices disciplined in clear diction. Thus the message becomes the motive for interpreting the musical *motif*. Notwithstanding the blessings attained in this practice, we must recognize certain weaknesses which must be improved. Not all persons occupying the organ bench add to the beauty of the service. We need to train future church musicians more thoroughly in the second century. Those now in positions of trust need to study more intensively. Organists and choirmasters who have not been

trained by the Church should come at least to summer sessions and institutes for further study under the competent leadership of Lutheran musicians. We all must bend every effort to recruit talented young men and women to study at our Teachers Colleges in order to qualify for these important functions. The Church has the equipment. Let us improve as God gives us the men and the means for this important work.

Music in the Lutheran parish has been an accepted fact with us. Our Christian schools have throughout these years taught music. In the Lutheran Sunday schools and other part-time agencies, music forms an intimate part of the total teaching procedure. Nevertheless, we can im-

prove also in this area. We need to become more capable to deal with each age level in the teaching of music. We need to stimulate the use of music in the home. We need, especially, to build music around the greatest of all themes, the great Song of Salvation. We need to prepare more materials for use in these agencies so that our singing Church will ever exel to the glory of God.

Music must serve the Church. Let us cling to the sound Lutheran philosophy of the function of music. Let us apply it psychologically. Let us dig deeper into the great historical Lutheran heritage so that we may improve in the training of ourselves and our fellows in this great musical service.

Hymns to Hum and Say and Sing

OTTO DOROH

Every Christian teacher hopes and prays that the religious teachings imparted in his school will carry over into everyday life situations. Faith in Jesus as our personal Savior and Christian conduct in work and play is the ultimate aim of our Christian schools. This Christ-centered outlook of life, which the Bible calls "walking before God," also implies that the child's mind be occupied with spiritual thoughts, such as meditating upon Bible passages and sacred hymns and songs. What an influence for good, for time and eternity, would be accomplished if we Christian teachers could in a measure instil this love of sacred music in the hearts of the children entrusted to us, that they would love to sing, pray, and hum

these gems of Christian songs in their homes, at work, and at play.

The Apostle Paul reminds the Christians of this joyous privilege when he writes, Eph. 5:19: "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody' in your heart to the Lord."

The following list may serve to remind the busy teacher of the precious hymns in our *Memory Course for Lutheran Schools*, which should not only be assigned as memory work, but should be sung repeatedly and diligently both in devotional exercises and during singing lessons, so that both the words and the melody may become a prized, valuable, and ever-ready possession of the child.

MEMORY BOOK FOR LUTHERAN SCHOOLS

HYMNS AND SONGS

Grade, page, and lesson			<i>Morning, Entering Church</i>	Source books
I	14	7	The morning bright	S. S. 247:1-2
II	31	24	Lord God, I thank Thee	M. R. 76:1-2
II	39	102	Father, bless our school today	S. S. 77:1-2
II	40	107	Lord, open Thou my heart to hear	L. H. 5:1
III	49	19	All praise to Thee, who safe hast kept	L. H. 536:3
IV	84	103	Our Father, 'tis to Thee	S. S. 127:1-2
VII	152	148	With the Lord begin thy task	L. H. 540:1-3
			<i>Before Meals</i>	
VII	159	20	Feed Thy children	L. H. 659
			<i>Close of School, Evening Leaving Church</i>	
I	14	14	Now I lay me down to sleep	M. R. 11
I	14	16	Jesus, tender Shepherd, hear me	S. S. 262:1-3
I	22	101	Lord Jesus, who dost love me	L. H. 554:5
I	22	104	Abide, O dearest Jesus	L. H. 53:1
II	40	108	Abide, O dear Redeemer	L. H. 53:2
III	50	25	Abide with heavenly brightness	L. H. 53:3-5
II	40	105	Abide, O faithful Savior	L. H. 53:6
II	31	29	Now the light has gone away	L. H. 653:1-3
III	50	23	Bless our going out, we pray	L. H. 45:3
IV	84	106	On what has now been sown	L. H. 46:1
V	97	20 b	Now the blessing cheer our heart	L. H. 45:2
VII	137	22	Abide with me	L. H. 552:1-2, 6-8
			<i>Country</i>	
VI	117	21	God bless our native land	L. H. 577:1-2
			<i>Mission</i>	
VIII	171	172	Hark! the voice of Jesus crying	L. H. 496:1, 2, 4
			<i>Reformation</i>	
V	99	30	A mighty Fortress	L. H. 262:1-4
VII	141	36	Lord, keep us steadfast	L. H. 261:1-3
			<i>Thanksgiving</i>	
VII	138	25	Come, ye thankful people, come	L. H. 574:1-4
			<i>Christmas</i>	
I	18	62	Ah, dearest Jesus, holy Child	L. H. 85:13
I	18	65	Let us all with gladsome voice	L. H. 97:1-4
II	36	70	As each happy Christmas	S. S. 242:1-3
III	55	69	From heaven above	L. H. 85:1-3, 8
IV	79	70	Silent night	L. H. 646:1-3
V	103	73	Come, Thou precious Ransom, come	L. H. 55:1-2
VI	122	72	Lift up your heads	L. H. 73:1, 2, 5
VII	143	71	Let the earth now praise the Lord	L. H. 91:1-4
			<i>New Year</i>	
VII	144	74	Help us, O Lord! Behold, we enter	L. H. 120:1-2

Grade, page, and lesson			<i>Obedience, Confirmation, Baptism</i>	Source books
III	65	142	Jesus, lead Thou on	L. H. 410:1-4
VI	131	144	Let me be Thine forever	L. H. 334:1-3
VIII	165	105	Baptized into Thy name most holy ..	L. H. 298:1, 3, 4, 6
VI	119	30	Oh, that the Lord would guide my way ..	L. H. 416:1-4
<i>Peaceful Death</i>				
II	41	113	I fall asleep in Jesus' wounds	L. H. 585:5
V	110	140	My Savior, be Thou near me	L. H. 172:9, 10
VIII	170	155	When my last hour is close at hand ..	L. H. 594:1, 5
<i>Passion</i>				
I	25	133	Let me learn of Jesus	S. S. 258:1, 2, 5
II	43	135	There is a green hill far away	S. S. 38:1, 3, 5
III	53	59	Rock of Ages	L. H. 376:1-4
VII	150	130	Jesus, I will ponder now	L. H. 140:1, 6
<i>Easter</i>				
III	64	135	I know that my Redeemer lives	L. H. 200:1, 3, 7
V	109	135	Jesus Christ, my sure Defense	L. H. 206:1, 2, 5
VII	151	136	Awake, my heart, with gladness	L. H. 192:1-3
<i>Ascension</i>				
IV	92	167	Draw us to Thee	L. H. 215:1, 2, 5
<i>Pentecost</i>				
III	67	169	Holy Spirit, hear us	L. H. 229:1-4
VII	154	168	O Holy Spirit, enter in	L. H. 235:1-2
<i>Prayer</i>				
I	22	110	Lord, teach a little child to pray	S. S. 257:1-3
<i>God's Word, Love</i>				
III	52	37	How precious is the Book Divine	L. H. 285:1
I	19	77	Jesus loves me	S. S. 260:1, 4
<i>Redeemer, Faith</i>				
III	63	131	How sweet the name of Jesus sounds	L. H. 364:1-3
VI	121	62	We all believe in one true God	L. H. 252:1-3
<i>Praise</i>				
II	41	110	Praise God, from whom all blessings flow	L. H. 644
IV	84	107	Now thank we all our God	L. H. 36:1-3
V	98	25	The Lord has helped me hitherto	L. H. 33:1-3
VI	118	23	We sing the almighty power of God	L. H. 43:1-4
VII	139	28	Praise to the Lord, the Almighty	L. H. 39:1-5
<i>Trust</i>				
II	37	79	I am Jesus' little lamb	L. H. 648:1-3
IV	80	78	I am trusting Thee, Lord Jesus	L. H. 428:1-4
VII	145	81	All depends on our possessing	L. H. 425:1-3, 5
<i>Forgiveness of Sins</i>				
IV	88	129	Chief of sinners though I be	L. H. 342:1, 2, 5
V	108	126	Jesus sinners doth receive	L. H. 324:1-4
<i>Communion</i>				
VIII	164	102	Thy Table I approach	L. H. 310:1-4

Family Life

VIII 169 145 Oh, blest the house, whate'er befall L. H. 625:1-5

Cross, Comfort

V 106 109 If thou but suffer God to guide thee L. H. 518:1-3, 7
 VI 126 110 What a Friend we have in Jesus L. H. 457:1-3
 VI 127 114 The will of God is always best L. H. 517:1-4
 VI 128 119 How firm a foundation L. H. 427:1-4
 VII 148 113 In God, my faithful God L. H. 526:1-3

Music Reviews

ORGAN MUSIC

The Liturgical Music Press, 68 West 125th St., New York 27, N. Y.

MASTERPIECES OF ORGAN MUSIC,
 Selected Compositions of the Old Masters.

FOLIO 49 and 50 in one volume. George Frederick Handel. Six Fugues. Compact evidence of Handel's ability in the fugal style. \$3.00.

FOLIO 51. Arnold Schick. Based entirely on Roman Catholic lore. \$1.50.

FOLIO 52. Vincent Luebeck. Prelude and Fugue in G Minor. Now Let Us Come Before Him (Treatment of Verses 4 and 6).

FOLIO 53. Ludwig van Beethoven. Prelude Through All Major Keys. No. 1 and No. 2. Also Fugue in D.

FOLIO 54. Johann Gottfried Walther. In All My Deeds (two verses, O Welt, ich muss dich lassen), In Thee, O Lord, have I Placed My Trust. Lord God, Now Open Wide Thy Heaven. Lord Jesus Christ, True Man and God.

FOLIO 55. Ricercari: Palestrina, 7th Tone and 8th Tone; Johann Caspar Ferdinand Fischer, Christ ist erstanden, and Da Jesus an dem Kreuze stund; Johann Pachelbel, Ricercare in F# Minor.

As in previous Folios, the organist will recognize the value of gems on the Lutheran Chorale in preference to music of general

or Catholic origin. We hope Mr. Hennefield will give us more of the great Lutheran masters.

The H. W. Gray Co., Inc., New York, N. Y.

PASTORALE: THE FAITHFUL SHEPHERD. G. F. Handel. Arr. E. P. Biggs. 75 cents.

The pastoral theme recurs in imitation. This free voluntary can easily be mastered.

THE ART OF FUGUE. Johann Sebastian Bach. Arranged for organ by E. Power Biggs. \$5.00.

Bach tried to demonstrate the great possibilities of the fugue by using a single theme and varying it rhythmically and structurally. By the use of virtually every contrapuntal device he introduces so many musically interesting changes that each of the fifteen fugues presents a different effect. In the first counterpoint, measure seventeen, Bach innocently introduces the German alphabet in a canon in the ninth, while in the last, unfinished triple fugue, he spells his own name as a third theme. Unfortunately Bach died before this ingenious treatment had been completed. Carl Philipp Emanuel Bach wrote on this last page: "In the midst of this fugue, where the name BACH is introduced in the countersubject, the composer died." Biggs has included the famous chorale-fugue "Wenn wir in hoechsten Noeten sein," a complete "Zeilenfuge" on each phrase of the *Chorale*, which was dictated to Bach's son-in-law Altnikol while the genius was blind, lying on his deathbed. Additional four canons, two fugues and inversion for piano and organ, and a variant for Counterpoint X are also included.

We know that the study of this monumental work is connected with much mental and physical labor. We recall, when we studied this "Kunst der Fuge" in the early twenties, how Dr. Middelschulte ventured to name the limited few who would study this opus. Nevertheless, much water has gone over the musical dam since then, and we venture to say that hundreds of our organists would profit by reading this masterpiece slowly, three times repeating each portion of about sixteen measures. After that they would read it for the joy of doing it. We would have improved organists as the result.

T. G. S.

CHORAL MUSIC

Hall & McCreary Company, Chicago, Ill.

THE GRAY BOOK OF FAVORITE SONGS. Enlarged Edition. Price, 40 cents.

This collection contains the commonly used songs, including a few choruses like "And the Glory of the Lord" from the *Messiah*, "God so Loved the World," by Stainer, "The Heavens Resound," Beethoven, and Mendelssohn's trio "Lift Thine Eyes." For general use and community singing this is one of the best collections.

T. G. S.

MORE EDUCATION — WHAT KIND? — Education, in and of itself, need not necessarily be a prime factor in determining a nation's world leadership. We do not know exactly where Russia, for example, today stands educationally, but our guess is that it does not rank too high, yet it is one of the two great world powers on the modern world scene. Sweden, Norway, Denmark, and Switzerland, to mention only a few, may, and we believe do, rank higher than Russia educationally — but they do not rank among the world leaders politically, socially, or economically.

Is it not rather the *kind* of education which is of prime importance? If the educational advantages of a people are channelled along pathways which harmonize with God's Word, the influence of such a people for the best interests of the world will be inestimable. If, on the other hand, the educational activities of a nation are diametrically opposed to the teachings of the Bible, untold injury may result to the world — secularization, barriers to world peace, destruction of individual and religious freedom, a spirit of moral license, intolerance, war, and a host of kindred evils.

We hold, in harmony with Scripture, that "the fear of the Lord is the beginning of wisdom." On the basis of that century-tried and tested premise we contend that even a one-room school, with the minimum of physical facilities, can, if Christ be honored there, wield a most powerful influence for good both for the individual child attending such a school, and then collectively, for the nation and the world. Perhaps Christians throughout the nation should re-think this entire matter of education and return to the time-honored custom of educating their children in Christian Day Schools. — *The American Lutheran*, June, 1947.

WE HAVE HEARD ABOUT THIS BEFORE. — It's not new, but it's effective. When boys are delinquent in Maryland, their fathers are sent to jail. Two parents recently went behind iron bars, and five others were scheduled for hearings in court. "We have tried every other way we know to break up this wave of delinquency among boys and girls under 16, but all our efforts to date have failed," Detective Sergeant Wayne Sellman explained. "Now we are going to arrest the parents as well as the children. They let their children roam the streets all day and all night, and they don't even know where they are." That this is the case among non-Christian parents is understandable, of course; but that even Christian parents are indifferent to the company and the hours their children keep, yes, even to their souls' salvation is hard to understand. They might do well for a start to read Luther's table of duties for parents. We might also do well to remind ourselves of the chastisement which fell on Eli for indulging the whims of his sons, 1 Sam 4. — *The Northwestern Lutheran*, July 20, 1947.

LUTHERAN EDUCATION ASSOCIATION

THE FIFTH ANNUAL CONVENTION

For the 174 members who came from 21 States to be present in the gymnasium of Concordia Teachers College, River Forest, on July 15 and 16, those dates will not soon be forgotten. The experience of participating in a program such as was presented, of hearing essays by such an array of outstanding educators who appeared, of hearing of the activities of the past and of the plans for the future of this comparatively young organization in our Church, is something that will not soon be eradicated from their memory and whose influence and inspiration will not soon be dissipated.

The professional quality of the essays was of a high type. The essayists and the topics of their papers were the following:

"Our Past" — a review of the 1947 L. E. A. Yearbook — A. C. Repp

"Our Present" — the state of Christian education in the Church — Wm. A. Kramer

"Our Future" — Dr. Arthur Carl Piepkorn

"The Place of Research in the Work of the Church" — Dr. P. W. Lange

"Significant Trends in Education" — Dr. E. T. McSwain, Northwestern University

"Professional Ethics" — Pres. A. O. Fuerbringer

The sectional meetings led by Dr. Paul Bretscher, Prof. W. F. Kruse, and Prof. Louis Menking served to diagnose the synodical memorials pertaining to education, the synodical *Handbook* as it reflects educational matters, and the Harvard Report respectively. This feature gave each one the choice of hearing a discussion of the topic of his choice, each of which was expertly handled and well received.

The inspirational character of the opening and closing devotions was varied in nature. The pastors who served as speakers for this important feature of each of the five sessions were: Dr. A. W. Klinck, H. H. Koppelman, E. C. Krause, G. L. Meyer, and Dr. W. R. Roehrs. Messrs. Paul Bou-

man and William Wittmer accompanied the singing of the hymns, the quality of which was consistently high.

The fellowship dinner was again one of the highlights of the convention. It was preluded by a "fellowship hour" in room 108 (the round classroom), where punch was served, with Mrs. W. A. Link and Mrs. A. M. Fenker acting as hostesses. The dinner itself, attended by 225 members and friends, was a most enjoyable affair from one's first glance of the taper-lighted, flower-bedecked tables; through the iced fruit compote (appetizer to you); the music (introduced by the toastmaster as "the least disagreeable of all noises"), furnished by Wilbur Kruse, Patricia Kohn, Audrey Graunke, and Darlene Baumgart, pianist, contralto, and flautists respectively; and including the address by the speaker for the evening. The toastmaster was the Rev. E. H. Meinzen, pastor of First Immanuel Church, Chicago, and the speaker was his brother, Lt. Col. L. W. Meinzen, U. S. Army, retired.

Basing his remarks on the topic "I Am Concerned," the speaker gave the audience the benefit of some of his experiences and observations of matters pertaining to Christian education in the Church as he has seen them over a period of years as an Army officer and active layman and, at the present time, as Western District L. L. L. representative and member of the Board of Education of the California and Nevada District.

Retiring President Arthur L. Miller spoke briefly and introduced other retiring and newly elected officers.

The convention closed on a note of optimism and encouragement when Dr. W. R. Roehrs of Concordia Seminary, St. Louis, reminded those present that although the times are evil, they are not out of control, and we are privileged to be a part of them, since we are permitted to help redeem them.

ELECTION RESULTS

The results of the mail-ballot election of officers and Board members who are to hold office for the next three years were announced for the first time at the convention.

It will be remembered that the ballot contained two slates, one from the St. Louis area and one from the Chicago area. The Chicago slate received 493 of the 718 ballots cast. Many of the former officers were re-elected, but a number of new names have also made their appearance.

This new alignment of officers is the first complete roster of such officers as provided for in the constitution as it was accepted at the 1946 convention in Milwaukee.

The complete list follows:

President, A. R. Roschke
 Vice-President, F. L. Weber
 Secretary, N. J. Rogers
 Financial Secretary, R. A. Lange
 Treasurer, A. Meyermann
 Members-at-large:

Pastors:

D. C. Hennig
 A. G. Huegli
 E. H. Meinzen

Teachers:

Gertrude Doederlein
 H. H. Gross
 A. V. Maurer

Laymen:

A. M. Fenker
 W. A. Link
 L. Menking

Miss Doederlein will serve in the place of A. L. Amt, who will be unable to attend the meetings of the Board because of his acceptance of a call to North Wisconsin. Miss Doederlein received the next highest number of votes.

THEY SPOKE — WE QUOTE

(The following paragraphs are excerpts from the essays delivered at the 1947 L. E. A. Convention.)

A. L. MILLER — PRESIDENT'S ADDRESS

There have been many appreciative comments as to the value of these materials (yearbooks and monographs) for the intelligent understanding of problems confronting us in Christian education. Unless these materials move us to action, however, they are puny gestures at assisting the

Church in the promotion of Christian education.

"What does the L. E. A. *do* besides publishing materials?" is the insistent and oft-repeated question of one of the consecrated members of the Executive Board. What the L. E. A. does is the cumulative record of the combined efforts of the individual members of the L. E. A.

At the Milwaukee convention last year, we reported a total membership of 1,319. We are happy to report that this has now increased to 1,585.

It seems plain to me that we have failed to reach the laymen because the present members of the Association have failed to invite them to join. We have members who have brought in five or more lay members.

Eventually we should have 30 or 40 chapters scattered throughout the country, the final number depending on our growth in membership.

Prof. O. C. Rupprecht, in an address delivered at a meeting of the Milwaukee Chapter, stated incisively: "An organization cannot live by glamour. An organization depends, among its human factors, primarily on the work of those who are willing to engage in drudgery and who themselves are drudges." May God give us members who are willing to spend themselves in the cause of Christian education.

L. A. MENKING — A DIAGNOSIS OF THE HARVARD REPORT

The end product of the educational system, according to the Harvard Report, should be a responsible citizen, aware of his duties to his fellow men. Taken as a whole, education seeks to do two things: 1. Help young persons fulfill the unique, particular functions in life which it is in them to fulfill; 2. Fit them, so far as it can, for those common spheres which, as citizens and heirs of a joint culture, they will share with others.

I should like to observe that the thing that struck me particularly was the intense groping on the part of the committee to provide, in any program of general education for a free society, that certain some-

thing which makes for a "good life." Personality values, spiritual values, all seemed indispensable to the Harvard committee. But how to achieve them? That was, and always will remain, an unsolved problem. Then I thought of our own school system, whether it be elementary, secondary, or college, and I realized, I dare say, as never before, that we have that certain something. Our whole educational system is based on the Word of God, is saturated with Biblical truths, and is permeated with a Christian philosophy. Certainly, we are better equipped than any other school system to educate for the so-called "good life."

A. C. PIEPKORN — OUR FUTURE

"I can understand the dissatisfaction of many American citizens with our secularized public schools, where religion has so often been banished. If that secularization is to go on, the parochial schools will grow in number and strength. . . . Those leaders of public education who thought they could erect a complete system without religion have misread the mind of American people." (Quoting President Conrad Bergendorf.)

A phenomenally good teacher *can* keep a school going in the face of clerical indifference, but a run-of-the-mine staff of teachers and a run-of-the-mine parish will have a good program of Christian education only if the *pastor loci* so wills it. . . . It is not enough, however, that we know what is good and that we publicly say what is good; what is called for is determined, decisive, unremitting, and positive action, suited to the circumstances, by the God-sent pastor of the parish. We could have literally hundreds more Christian elementary and secondary schools today if our pastors had been willing not merely to pray and to preach, but to act. All of us have heard all the excuses, and it involves no lack of charity if we brand them as the lame and halting and deceptive pretexts that they so often are.

Let our pastors remember that they are the spiritual fathers of their parishes, and let our circuit Visitors and District Presidents remember that they are the spiritual fathers of the pastors whom they supervise, and let all of them remember, when they

are tempted to believe that they have done enough merely by preaching, that the business of a father is not primarily to propagandize but to propagate.

There is no room for competition among the pastor and the teacher and the Sunday school teacher. The mission of all is the same. The channels of co-ordination are those inescapably set by the spiritual doctrine of the Sacred Word. Accordingly, our activities at the parochial level, as well as at the District and the synodical levels, should reveal less competition and more co-ordination, more co-operation and less rivalry.

The future must soon bring us to the point where we shall pay more than lip service to the doctrine that according to the Sacred Scriptures education is a function of the Christian home and that the Christian classroom, from this aspect, is fundamentally a projection of a number of Christian homes, with the teacher acting as the vicegerent of a number of fathers and mothers. In practice we tend more and more to reverse the projection and in our attitude to regard the parents as the more or less un-co-operative, leisure-hour, and vacation-time representatives of the teacher. We must, accordingly, devote more time and effort to building up the family as the divinely ordained agency of Christian nurture.

"The question might well be asked, 'How does the strong family unit, as such, necessarily insure national strength?' I believe it is because in the family, responsibility, teamwork, discipline, love, religion, and self-sacrifice are first taught and emphasized." (Quoting Major General Clark L. Ruffner.)

There is no reason why in the spirit of the Apostolic Church we should not programmatically train both men and women for a male and female diaconate that will provide the Church with competent teachers and catechists in sufficient numbers, at a low enough cost, to make available to many parishes and missions that now have no hope of ever securing any professional teaching staff outside the pastor. The obstacles to a solution are fancied and psychological rather than real and objective.

NEWS AND NOTES

OUR TEACHERS' COLLEGES

RIVER FOREST

Professor Honored

On June 16, shortly after the close of the school year, the faculty and staff joined in a dinner in honor of Prof. Alb. H. Miller, who retired from active service with the end of classes on June 11. Over sixty-five people were present.

Professor Miller was born in 1864 and graduated from the Seminary at Addison, Ill., in 1889. After his graduation he served as principal of Immanuel School in Danbury, Conn. In 1905 he was called as professor at Concordia Teachers College. During his nearly forty-two years of service to the institution he taught in various departments. He was also active in the administration of the school, serving as registrar for twenty-four years and in many other ways. As a member of the building committee, he played a large part in moving the school from Addison to River Forest. Professor Miller has also prepared and published considerable material for our elementary school. In 1943 he was honorably retired, but continued to teach until the end of school this year.

Head of Department of Music Goes to St. Louis

Prof. Walter E. Buszin has accepted the call to the chair of Homiletics, Hymnology, and Liturgics at Concordia Seminary in St. Louis. Professor Buszin came to our River Forest Concordia about a year and a half ago from Concordia College, Fort Wayne, Ind. River Forest loses in him an able professor of music and the chairman of the school's department of music.

Summer School

The summer session at River Forest served the largest number of teachers and prospective teachers in the history of the school. Included were 448 different people who studied at River Forest full time or part time this summer. Of this number, 350 were enrolled in courses offered in the

six-week term, June 23 to Aug. 1, and 98 in one of the workshops. Of the 350 students taking the six-week program, 83 also took part in one or more workshops. A breakdown of this enrollment shows:

	Men	Women	Total
Teachers from the field	67	42	109
Regular students of Concordia Teachers College	48	42	90
Those preparing for teaching without having taken the synodical teacher-training program	5	101	106
St. Louis Seminary students	29		29
Others	11	5	16
TOTAL	160	190	350

In addition to the varied program offered in the regular curriculum, the summer school rendered specialized services in the form of workshops. Four such workshops were conducted this year. The following enrollment figures show the numbers served in these workshops:

Workshop	Number Enrolled	Number Taking No Other Work
Secondary School Religion	20	20
Audio-Visual Aids	45	16
Kindergarten-Primary	82	28
Adult Education	34	34
TOTAL	181	98

Two elementary schools were operated in order to give the St. Louis Seminary students opportunity for practice teaching.

To conduct such a large and diversified program, the River Forest faculty had to be augmented considerably. But the excellent co-operation of faculty and students and the unanimity of spirit and purpose gave evidence of a rich measure of God's blessing on the summer session of 1947.

W. O. K.

The following lists the spring and summer graduates and indicates the localities to which they are assigned.

MEN

Becker, Emil, Chicago, Ill.
Bierwagen, Max, Kansas City, Mo.

Dosien, Robert, Giddings, Tex.
 Gade, Herbert, Chicago, Ill.
 Klammer, Werner, Snohomish, Wash.
 Knaak, Roy, Brighton, Colo.
 Koschmann, Paul, Springfield, Ill.
 Messerli, Jonathan, St. Louis, Mo. (H. S.)
 Rieck, Donald (Assignment incomplete)
 Ritt, Raymond, Milwaukee, Wis.
 Saeger, Maynard, Los Angeles, Calif.
 Schnack, Aldo, Edwardsville, Ill.
 Schultz, Emil, Des Peres, Mo.
 Sohn, Robert, Memphis, Tenn.
 Stelhorn, August, Mount Rainier, Md.
 Teschke, Arthur, Chicago, Ill.
 Valleskey, Aaron, Saginaw, Mich.

WOMEN

Bentrup, Ruth, Jacksonville, Ill.
 Bernhardt, Maxine, Lyons, Ill.
 Daniel, Dorothy, Slavia, Fla.
 Glossop, Lorraine (Assignment incomplete)
 Kethe, Dorothy, Alexandria, Va.
 Koss, Alberta, Milwaukee, Wis.
 Kuehn, Miriam, Davenport, Iowa
 Maurer, Marion, Little Rock, Ark.
 Merz, Vera, Beardstown, Ill.
 Mueller, Gertrude, Cleveland, Ohio
 Nigh, Lora Ruth, Yorktown, Iowa
 Pigors, Ann, Chicago, Ill.
 Rantala, Ily, Detroit, Mich.
 Theiss, Madelyn, Napa, Calif.
 Vahle, Carolyn, Quincy, Ill.
 Wehrs, Evelyn, St. Louis, Mo.
 Wilcer, Dorothy, Chicago, Ill.

SEWARD

The academic year at Concordia Teachers College at Seward, Nebr., came to a close on Sunday, June 1. After the heavy schedule of academic and social functions quiet descended on the campus. But not for long! By Wednesday, June 3, the summer session got under way.

Concordia had planned a full summer program to meet the needs of the Church by offering an opportunity for both new and former students to prepare and improve themselves in their professional work. Three terms of three weeks each were arranged to gain flexibility to suit the time schedule of many types of teachers from all parts of our country.

The enrollment of 186 was near capacity. Some of the regular students, especially G. I.'s, stayed on to speed up their program. A fairly large number of public school teachers and high school graduates enrolled

to prepare themselves, at least in some measure, to assume positions as emergency teachers in Lutheran schools for the coming year.

The program of the summer session was designed to serve just such students. The practice school was in session for two three-week terms. As many as 65 teachers either observed or taught in the three rooms of the school. The regular training school faculty was in charge.

A feature of the summer session was the workshop for Adult Education conducted by the Board for Parish Education and the College. Rev. Oscar Feucht served as leader, and representatives of Boards for Parish Education of the Midwestern area of Synod were present. A report of this endeavor has been prepared for distribution and is available for study, under the title "Christian Adult Education—A Workshop Report."

Another group of seminary students who have been assigned teaching positions in Lutheran schools enrolled at Seward this summer. These men prove by their interest and their work that they have a keen sense of appreciation of the place of sound education and indoctrination as an essential part of the work of the Church in our time.

A unit of the L. S. V. schools of the Walther League was in session immediately after the close of the summer term. Prof. W. F. Wolbrecht and Erich von Fange of our faculty participated.

The Silver Anniversary Conference, commemorating the division of the Nebraska District, took place Aug. 19 to 21, with some 300 pastors, teachers, and Visitors in attendance.

While most members of the regular staff of the college participated in the summer program, a number of men continued their studies. Prof. Paul Rosel taught one term and attended Northwestern University to complete his degree work. Prof. Henry Werling taught two terms and attended Chicago Theological Seminary. Other faculty men attended the Centennial Convention in Chicago. Professors Stelzer and Hardt, in addition to President Fuerbringer, were present. Prof. W. F. Wolbrecht taught three terms and then lectured for a week

at Arcadia and another week at Camp Pioneer in New York. Dr. Bickel was at Linn Haven, N. C., for a Sunday school teachers' institute and delivered a series of lectures at Winfield, Kans., before the Kansas District pastors and teachers.

While the summer program at Seward was in swing, many other activities were in progress. A new women's dormitory is now under construction. The remodeled and enlarged Miessler Hall, housing the two lower classes of the high school division in charge of a housemaster, will be ready for occupancy by September.

The increasing student body requires an enlarged staff. Much time and effort is required to supply the complex needs of a modern senior college. Most positions have by this time been filled.

Concordia is ready for the approaching academic year. A full enrollment is anticipated. Yet the need for teachers will not be met for some time to come unless ever larger numbers of male students will prepare for the teaching profession. The colleges can and do prepare students for teaching; the Church must provide them and, after graduation, provide for them in such a manner as to make this most vital work sufficiently attractive to enlist the best in the Lord's service.

The spring graduates and their assignments:

MEN

Firnhaber, Edgar, North Hollywood, Calif.
Fischer, Robert, Little Rock, Ark.
Grabau, Merton, Hampton, Nebr.
Heinicke, Theodore, New Albany, Ind.
Huelle, Morris, Pittsburgh, Pa.
Meyer, Gerhardt, Atchison, Kans.

WOMAN

Daiss, Frances, Flushing Heights, N. Y.

OUR MINISTERIAL PREPARATORY COLLEGES

CONCORDIA, MO.

Sixty pastors and teachers attended the three-day institute at St. Paul's College, June 10-12. The efforts of the lecturers were very much appreciated. Prof. Lorenz Blankenbuehler spoke on the topics: "Studies in the Hymnal," "Effective Eng-

lish," and "Pronunciation of Bible English." Dr. Alexander Heidel's general topic was "The Mesopotamian Monuments and the Old Testament"; Dr. Theodore Graebner's lectures covered a wide area: "Through an Editor's Window," "A Theologian's Estimate of Natural Science," and "Luther Concerning Himself." Dr. C. F. Lindberg spoke on the general topic "Psychology, the Study of Human Nature."

Mr. Herman Wentzel will return to St. Paul's College as dormitory counselor in the fall. Mr. Wilbert H. Rosin will serve as instructor in English and German. The Board of Electors is planning to meet in August to call a professor to the vacant chair of history.

Prof. E. C. Weis delivered lectures in the field of literature at the summer sessions held at Seward, Nebr.

Five members of the faculty are attending universities during the summer months: Professors O. T. Walle, Lando Otto, Norman Gienapp, Mr. Wentzel, and Mr. Rosin.

Plans are being considered for a new administration building, new dormitory, and two new homes. E. L. LUEKER

WINFIELD, KANS.

St. John's College, Winfield, Kans., begins the fifty-fifth school year on Sept. 2. Advance registrations (as of Aug. 3) indicate that the record enrollment of 1946-47 of more than 400 students will be duplicated in 1947-48.

The Rev. Fred Kramer, B. D., formerly of Ellinwood, Kans., will join the faculty as professor of Religion and Latin. Professor Kramer, who is a graduate of St. Paul's College, Concordia, Mo., and Concordia Seminary, St. Louis, Mo., has done graduate work at the Universities of Kansas and Nebraska and was a member of the teaching staff of Concordia Teachers College, Seward, Nebr., in the summer of 1946. He has also been secretary of the Board of Control of St. John's College since 1941 and directed the campaign for funds for girls' dormitories in 1946-47.

The following students from Concordia Seminary, St. Louis, will serve as housemasters: Wallace Behrhorst, Albert Glock,

Everette Meier. They take the places of Paul Heerboth, Alfred Saeger, Edward Schneider, and Paul Strege, who are returning to Concordia Seminary.

Dr. C. S. Mundinger, president of St. John's College, served as a member of a commission of representative American clergymen, appointed by the War Department, to report on the work of the Army of Occupation in Europe, and in this capacity he visited Rome, Geneva, Vienna, Berlin, Munich, Nuernberg, Stuttgart, Heidelberg, Frankfurt, Luxemburg, and Paris. Dr. Mundinger had opportunity to confer with university authorities in Erlangen and Heidelberg. He lectured to a class of 500 in Constitutional Law in the aula of the University of Heidelberg. Many meetings were held also with the school divisions of the American Military Government, in which problems of school administration, textbooks, teacher training, including the possibility of sending prospective teachers to America for a year or two, and other educational problems were discussed. In all, 11,700 miles were traveled by plane and 3,000 by rail or car. Dr. Mundinger returned to the United States in time to address the Centennial Convention on July 29. W. H. W.

AUSTIN, TEX.

Pastor W. H. Wuthrich of Austin, an alumnus of Concordia, delivered the commencement address at the end of the twentieth school year.

Monday, June 16, was a red-letter day in the history of Concordia. On that day, ground was broken for the new Physical Education and Student Activity Building. The total cost of the building, exclusive of furnishings, will exceed \$58,000.

During June, Concordia was host to the Pastors' Institute and the Lutheran Service Volunteer school. The Institute's stimulating program was attended by thirty-six pastors and the L. S. V. school by fifty Leaguers.

Professor Beto was invited to contribute to the *Texas Handbook*, an encyclopaedia on Texas history published by the Texas Historical Association, under the editorship of H. Bailey Carroll.

PRINCIPALS' CONFERENCE ORGANIZED

On May 30, 1947, at Whittier, Calif., thirteen of the nineteen principals of Lutheran schools in that area met and organized a principals' conference. The following objectives of the new organization were submitted and adopted:

1. To promote the best possible in behalf of Christian education.
2. To co-operate with, and to be of service to, our District Department of Education.
3. To study the Curriculum for Lutheran Schools in order to make it more of a dynamic force in our schools.
4. To study administrative problems as they apply to our school system.
5. To keep informed on current legislation which might affect our schools.
6. To establish unification of policy as far as this is feasible.
7. To become informed of current professional writings as they apply to our philosophy of education.
8. To study ways and means of making our teaching of Christian truths and ideals more functional.
9. To study suitable instructional materials; e. g., reference books, textbooks, library needs, etc.
10. To study the relationship of our school to the community.
11. To study methods of effective publicity.

Future meetings are to be held on the second Saturdays of October, February, and May. H. W. STEINWEG, *Secretary*

CHURCH MUSIC CONFERENCE

Valparaiso University, Valparaiso, Ind., conducted a three-day Church Music Conference in Saginaw, Bay City, and Frankenthum, Mich., from June 16 to 18.

It was held for the purpose of giving church musicians, teachers, and others interested in music for the service an opportunity to study and discuss the great heritage of Lutheran music and to participate in the production of examples from this heritage.

Under the guidance of Theo. Hoelty-Nickel, head of the department of music,

the university has for four years carried on a program of seminars and music conferences devoted to the cause of restoring Lutheran music in the church service.

Singers and instrumental musicians for the Michigan conference were drawn from the immediate vicinity. Teachers of the Saginaw Valley prepared their choirs in advance for the mass chorus which, totaling 400 voices, sang music by 16th-century Lutheran masters, under the direction of Professor Hoelty-Nickel.

Choirs of Immanuel Church in Bay City, under Alvin Hitzemann, gave the cantata *Rejoice, Beloved Christians* by Buxtehude. The Bach cantata *Wake, Awake, for Night is Flying* was given by a choir and string orchestra, Professor Hoelty-Nickel conducting.

An organ recital was given the opening night of the conference by Hugo Gehrke, teacher, organist, and choir director from Milwaukee. Gehrke played choral preludes from "The Eighteen Great" by J. S. Bach.

On the fourth and final program, Dr. Edward Rechlin, internationally known organist, improvised an entire suite in three movements, based on the life of Christ.

A total audience of nearly 5,000 attended the programs.

Each morning of the conference, seminars were conducted in which papers were read, discussions were held, and choral demonstrations were given. Those participating in these seminars included Dr. Hans Rosenwald, Prof. Walter E. Buszin, Martin J. Bangert, Attorney Carl J. Thrun, Dr. Edward Rechlin, and Prof. Theo. Hoelty-Nickel.

EDWIN A. JOHNSON

NATIONAL SUNDAY SCHOOL WEEK

The American Lutheran Publicity Bureau is again sponsoring a National Sunday School Week from Sept. 14 to 21. In recent years any discussion involving the solution of the many-sided problems engulfing human society was sure to provoke the suggestion that education is the panacea for all of our ills. Recent experiences, however, are very disillusioning. In spite of our vast educational system the nation's crime

record is still steadily mounting. Not only the churchmen of our nation but our statesmen as well are lifting their voices in an urgent appeal for a return to the faith of our fathers as the only hope of our harassed world. Endorsing National Sunday School Week, Gov. Thomas E. Dewey of New York writes: "We are a God-fearing people and yet the number of our children who receive no religious instruction whatsoever is both surprising and shocking. Religion is the lifeblood of the civilization of our free Republic. Without it no people can endure. Without it the characters as well as the education of our future citizens would be incomplete. We need to exert every possible measure to achieve total enrollment in our Sunday schools."

In launching the Third Annual National Sunday School Week, to be observed this year from Sept. 14 to 21, the American Lutheran Publicity Bureau offers a wide range of tested promotional materials designed to increase Sunday school enrollments and attendance. Attractive celluloid buttons, ever popular with children, blotters, doorknob invitations, highway posters, tracts, mats for newspaper publicity, and other functional tools to implement the campaign in the individual church, are among the helps available from the National Sunday School Week Committee.

The wide and spirited participation on the part of Sunday schools throughout the nation in past years bespeak an even wider and more militant observance of the current endeavor to enlist our children in a crusade for Christ. Suggestions and sample materials will be mailed upon request. Write to: National Sunday School Week Headquarters, American Lutheran Publicity Bureau, 1819 Broadway, New York 23, N. Y.

THEODORE C. MOELLER

Chairman, National Sunday School Week Committee

JAPAN HAS TEACHER SHORTAGE, TOO

Japan's educational services have been heavily hit by resignations of members and by the fact that many of them have been found unacceptable by the ministry of edu-

cation. To date 22 per cent of the teachers and officials — about 120,000 persons — have been screened and found wanting. Enrollment in the 55 teachers' training schools is only 70 per cent of the quota. Reasons given for the unfulfilled quota are the misgivings many feel about the future of the normal schools under the new educational system, a widespread feeling that teachers are paid much less than persons in other professions, and a loss of public "esteem" for the profession as a result of the active part teachers have been taking in the labor movement.

The Christian Century, July 9, 1947

PROTESTANT PARENTS FINANCE FOUR-GRADE PAROCHIAL SCHOOL

An interdenominational parochial school for Protestant children of the first four grades — ranging in age from six to ten years — will be opened in Kirkwood, Pa., in September.

No denomination will sponsor the endeavor, which is being financed by the parents of pupils in conjunction with the National Union of Christian Schools. The new private school will teach religious subjects along with all elementary school subjects.

It is planned to add one grade to the school each year until eight or nine grades are established and the students are ready for high school. Classes will be held at the Kirkwood Orthodox Presbyterian Church pending the acquisition of a school building.

An initial enrollment of 25 pupils is expected, and Miss Charlotte Milling, San Francisco, has been appointed teacher.

R. N. S.

BUS TRANSPORTATION FOR PUBLIC SCHOOLS ONLY

In Pennsylvania the state supreme court has upheld the directors of the Kennett Square consolidated school in refusing to provide bus transportation for parochial school children. Suit was brought by a Catholic citizen who contended that the school board was required by law to provide transportation "to the nearest public

school," from where his daughter would walk to St. Patrick's parochial school, two blocks away. The state court held that the recent decision of the U. S. Supreme Court in a New Jersey case was not applicable in this instance since the New Jersey school code specifically permits such service.

Lutheran Standard, June 7, 1947

HIERARCHY'S TEXTBOOKS CONTAIN INSULTS TO LIBERALS

Some of the textbooks prepared by the hierarchy for use in the public schools in Argentine have been strongly criticized for their strictures against liberalism and civil marriages. On page 145 of the *Manual de Instruccion Religiosa* is this passage: "It is gross concubinage for a man and a woman to live together without receiving the sacrament of marriage. . . . The children of Christians who have been married only by the civil authorities are illegitimate. . . . Modern impiety does not wish God to reign in society, and to prevent it has invented two diabolical means: civil marriage and the public school without religious teaching." Because of these and other insults to liberals and Protestants, President Peron has indicated that he may modify the new law, reserving to the government the appointment of teachers and preparation of textbooks for the courses in religion.

The Christian Century, June 18, 1947

MISSOURI REFUSES TO BAR CLERGY FROM PUBLIC SCHOOL TEACHING

A bill designed to prevent ministers or members of religious orders from teaching in Missouri public schools was defeated by the state house of representatives during its recent session, *Religious News Service* reports. The legislator who introduced the bill had pointed out that the presence of 82 nuns and a number of ministers among the public school teachers of Missouri violates the state constitution and the principle of separation of church and state.

The Christian Century, June 25, 1947

AMISH REJECT PUBLIC SCHOOLS

To keep their children from what they regard as the worldly influence of the public schools, members of an Amish settlement near Berne, Ind., are selling their farms and moving to southern Tennessee, where they have been assured their children will not be compelled to attend high school. Indiana law makes school attendance compulsory until children are 16 years of age. The settlement has maintained its own grade school, but its resources are insufficient to operate a private high school. Its members say that the reason for their move is the same that brought their grandparents to Indiana from France and Switzerland 75 years ago — a search for religious liberty. They tried sending their children to the local public high school, but soon concluded that the experience was having a "bad effect" and resolved upon the move. The vanguard of this thrifty, simple, stalwart community has already purchased land in Lawrence County, Tenn., and is preparing for the arrival of the others.

The Christian Century, June 4, 1947

COURT SANCTIONED RELIGIOUS INSTRUCTION

The California Supreme Court upheld a ruling of a District Court of Appeals which declared released-time religious instruction not contrary to the state constitution. The court found there was no appropriation of public money in support of any sect or denomination and no teaching of sectarianism in the school system in violation of the constitution. The opinion said that the framers of the California constitution "proposed to insure separation of church and state, and to provide that the power and authority of the state should never be devoted to the advancement of any particular sect or denomination. Our pioneer forefathers did not have the remotest idea that they were laying the foundations of a great Commonwealth of California that was to be a jejune, godless state; they believed

one of the great pillars of our national strength to be the general acceptance of religion by our people."

Lutheran Standard, June 21, 1947

DO YOU KNOW?

At the convention of the National Catholic Education Association the argument that Federal aid to private schools would be a violation of the principle of separation of Church and State was denounced as a "phony" issue. One of the speakers attacked the National Education Association as holding to a monopolistic theory of educational finance and charging it with having "anti-social and anti-democratic policies."

Joseph Landis, president of the American Federation of Teachers (A. F. of L.), made the statement that more than 600,000 teachers in this country had left their teaching positions since 1939 because of low wages and unsatisfactory working conditions.

The *Lutheran Standard* (July 26, 1947) reports that in Virginia over 60,000 school children were enrolled in weekday religious classes during the past school year, an increase of 10,000 over two years ago. The program began in 1930 with 1,411 pupils. Now 47 of the State's 124 governmental units (counties and cities) have adopted the plan. According to the Council of Churches, for every 100 pupils who are given an opportunity to study the Bible in the weekday religious training system, 97 participate.

For the fourth consecutive time the St. Louis Lutheran schools have each received a \$100 United States savings bond. This year the Lutheran High School was included. The bonds donated during the past four years by this kind donor have an expiration value of \$8,200.

The Rev. R. C. Rein, pastor of Redeemer Church in Flint, Mich., has accepted the call extended to him as the third member of the office staff of the Board of Christian Education of the Michigan District. Pastor Rein is to serve particularly in the field of part-time religious agencies.

CURRENT BOOKS AND PERIODICALS

Edited by EDWIN J. WIBRACHT

BOOKS

More and more congregations are budgeting funds for the purchase of professional reading materials for their teaching staffs. In order to assist in wise selections, LUTHERAN EDUCATION will regularly list the significant current publications. The following fields will be represented from time to time: education (administration, curriculum and course of study, psychology, methods, philosophy, guidance, religious education, audio-visual aids, secondary education), history, literature, geography, religion, science and mathematics, music, and art.

The editorial group does not propose to abstract or review, but merely to supply descriptive notes which will aid teachers in selecting materials to meet their particular problems and interests.

The listing of a title does not constitute unqualified endorsement.

Your public library will gladly co-operate in making many of these books available to you.

RELIGION

ANCIENT RECORDS AND THE BIBLE. By J. McKee Adams. Nashville, Tenn.; Broadman Press, 1946. 397 pages. \$3.75.

Those records of Egypt, Mesopotamia, Asia Minor, Syria, and Palestine which shed light on the history of the Old Testament are reviewed. In these ancient writings corroboration of the Biblical account is sought and found. One of the few books in the field of Biblical archaeology written from the conservative point of view. Not too technical for the average Bible student.

LETTER TO CORINTH. By John Schmidt. Philadelphia: The Muhlenberg Press, 1947. 146 pages. \$1.50.

Another of the many popular explanations of this most practical epistle of the Great Apostle. Written for the average reader, who does not handle Greek, this little volume seeks to bring Corinthians to bear on the problems of modern life.

THE STORY OF THE CHURCH. By Charles M. Jacobs. Philadelphia: The Muhlenberg Press, 1947. 444 pages. \$2.50.

This semipopular overview of the Church's history has now been brought up to date in a new edition. One would wish that illustrations had been added.

HOME LIFE IN BIBLE TIMES. A Study of Biblical Antiquities. By Arthur W. Klinck. Concordia Teacher Training Series. St. Louis, Mo.: Concordia Publishing House, 1947. 142 pages. Single copy, 50 cents, postpaid; dozen copies, 40 cents each, plus postage.

INSTRUCTOR'S GUIDE. 86 sheets. Single copy, \$1.25, postpaid; dozen copies, \$1.00 each, plus postage.

TEST SHEETS. Single copy, 15 cents, postpaid; dozen copies, 12 cents each, plus postage.

A valuable contribution toward a fuller understanding and appreciation of Biblical accounts. The study describes how the people about whom the Bible speaks lived and worked. It explains the manner in which they worshiped and how they educated their children. In short, it supplies a background indispensable for the study of Holy Writ. The author has greatly enriched his presentation by approximately 200 drawings supplied by himself. While this material is specifically designed for Sunday school teacher training classes, it will prove valuable for our teachers of religion in whatever agency they may serve. One who examines *Home Life in Bible Times* will agree, we are confident, that the author has made an important contribution toward religious instruction in a field in which he is eminently qualified to speak.

REFERENCE WORKS

THE WORLD BOOK ENCYCLOPEDIA. J. Morris Jones, managing editor. Chicago: The Quarrie Corporation, 1947. 19 volumes, 10,000 plus pages. Red President Binding (Holliston Sturdite), \$120.00. Blue Library Binding (Holliston Roxite) — \$102.00. (Usual discounts.)

A dependable standard reference work: The 1947 edition was completely rebuilt and reset, not merely revised, at a cost in excess of two million dollars. Features of its accurate, unbiased, convenient presentation include new text material supplied by noted authorities, modern captions, excellent type face, beautiful covers, and durable binding. Especially noteworthy are the visual aids, more than eighteen thousand excellent illustrations, of which 1,500 are reproduced in four to six colors.

Articles give evidence of careful checking by professional graders headed by two of America's foremost reading specialists, Dr. William S. Gray, University of Chicago, and Dr. Bernice E. Leary, University of Wisconsin. Simplification of vocabulary, shortened sentences, and clear development of ideas result in a readable presentation seldom achieved in articles found in a reference work of this kind.

In evaluating *World Book*, one should not neglect consideration of the cross references, lists of related subjects, the careful selections of books for younger and older readers, and the questions supplied for major articles. Highly recommended.

EDUCATION

Pre-school Education, a Bibliography

Gertrude Doederlein

Kindergartens and nursery schools are becoming widely recognized as mission opportunities. Their educational advantage to children as well as their parents is known and appreciated by most people today.

In order to give further impetus to study in the pre-school field, a few books are herewith recommended. The books may comprise a beginning library for the student or teacher. They will be of universal interest as well because basic principles of the social structure are involved. Upon the foundation laid in the early years of the child's life stand the Church and the State of the future.

CHRISTIAN PRE-SCHOOL EDUCATION. Lutheran Education Association, 7400 Augusta Street, River Forest, Ill. Second Yearbook. 1945. 95 pages. \$1.00.

To many people the pre-school field is a vague area of child life that has something to do with his most formative years. *Christian Pre-school Education* traces for the reader a brief background and history of pre-school education. It points out its sociological significance as supplementing and enriching the home. It emphasizes the importance of pre-schools as missionary agencies. It gives practical assistance in the promotion and establishment of kindergartens and nurseries in the Church.

The book will serve as guide to those confronted with the problem of opening kindergartens, or nursery schools.

UNDERSTANDING THE CHILD. By A. Schmieding, St. Louis: Concordia Publishing House, 1945. 186 pages. \$1.50.

Some knowledge of the child and his reactions and feelings is essential if his mind is to be conditioned to receive knowledge and attain right attitudes. Professor Schmieding's book brings the study of the child to its readers in an easily understandable, yet thorough manner. His own deep comprehension of the child mind enables him to lead the reader to a new appreciation of the delicate patterns of growth and to an understanding of the importance of a correct approach.

This book should be the first on the list of child psychologies because it embraces the Christian viewpoint and is written in the light of the revealed Word of God.

CURRICULUM RECORDS OF THE CHILDREN'S SCHOOL. Evanston, Ill.: National College of Education, Bureau of Publications, 1932. 562 pages. \$2.00. 1940. 606 pages. \$2.50.

The curriculum records included in this volume are the result of experiences with children at National College of Education. They will prove helpful to anyone starting

to build a creative curriculum. Units are recorded from kindergarten to the sixth grade. Helps in program arrangement are given for nursery school, junior kindergarten, senior kindergarten, and on up to Grade Six. Suggestions for recording group progress in skills are noted. The use of individual records is demonstrated. Generally the book contains an almost inexhaustible store of ideas for building a curriculum rich in child experience and learning opportunity.

LIVING WITH OUR CHILDREN. By Gertrude Doederlein. Minneapolis: Augsburg Publishing House, 1943. 218 pages. \$1.50. Art Packets 1, 2. \$.75 each.

The basic elements of a sound Christian education are the primary concern of this volume. Christian learning and living are integrated in a flexible plan for the child's whole day. Helps in creating learning readiness are suggested. Appropriate Bible stories are told on the small child's level of interest. The arts are woven into a pattern of Christian living day by day. Three hundred art suggestions accompany the learning situations described.

FIRST EXPERIENCES WITH LITERATURE. By Alice Dalgliesh. New York: Charles Scribner's Sons, 1937. 162 pages. \$1.75.

Alice Dalgliesh gives a brief but inclusive account of essential knowledge for those who wish to lead children down the fascinating path of literature. The author discusses "children's interests, picturebooks and their makers, poems and poets of childhood, stories real and almost real, fairy tales and tales of laughter."

A valuable chapter on the use of literature with children alone makes the book worth owning. A bibliography is included containing an excellent listing of child literature as well as reference books for the teacher.

THE BIBLE READER'S ENCYCLOPEDIA AND CONCORDANCE. By Rev. W. M. Clow. New York: Collins Clear Type Press. 433 pages. \$1.50.

The teacher of small children must be a student of the Bible in order that he may give the child the true vivid Word. Many sources of information should be known to him so that the telling of the story may be at all times fresh and new and full of life.

This volume recently revised and brought up to date by the Rev. W. M. Clow, principal emeritus of the United Free Church College, Glasgow, will guide the reader in the numerous studies open to him in the Bible.

The order and arrangement is alphabetical. A helpful feature is the large number of full-page finely engraved illustrations of the Holy Land. There are eight pages of maps, clear and fully detailed.

ARTS IN THE CLASSROOM. By Natalie Cole. New York: John Day Co., 1942. 263 pages. \$3.00.

Although the material of this book was contributed by a group of nine, ten, and eleven-year-old children of the fourth and fifth grades, it is recommended because the author has caught the thrill of creative expression in her description of the children with whom she worked in Los Angeles. To read this book is to want to go out and try every one of the media Natalie Cole tells about. This enthusiasm ought to be a part of all art expression with children. It helps to release their creative ability. As the children progress, expression in the arts is carried over by the author to expression in dancing and later in writing. The flowing of one achievement into another is accomplished by her with remarkable artistry.

CHANGING THE CURRICULUM, A SOCIAL PROCESS. By Alice Miel. New York: D. Appleton-Century Company, 1946. 243 pages. \$2.25.

Progress in mechanical science has far outdistanced progress in social science. It is the grave concern of many educators that there is such a great lag of social adjustment behind advances in technology. The author emphasizes the need of curriculum change in order to lessen the vast distance between rapid changes in the mechanical world and that of social living. The school curriculum is usually far behind the dynamic nature of American life. It is the purpose of this book to indicate a process of bringing about desirable changes in curriculum.

A BASIC TEXT FOR GUIDANCE WORKERS. Edited by Clifford E. Erickson. New York: Prentice-Hall, Inc., 1947. 566 pages. \$4.25.

Various principles and practices of guidance are presented by individuals each of whom draws on a rich background of experience. The guidance practices presented are such as have been and are being used successfully. This book may serve as a textbook in guidance and as a beginning reference for teachers interested in guidance services in general and counseling in particular.

INTRODUCTION TO EDUCATION. By Lester D. and Alice Crow. New York: American Book Company, 1947. 564 pages.

Of value to pastors, teachers, and laymen who desire a reliable account of fundamental principles and modern practices in American education. Emergency and prospective teachers will be enabled to receive an over-all view of education as a background for their professional work.

THE SCHOOL IN THE AMERICAN SOCIAL ORDER. By Newton Edwards and Herman G. Richey. Boston: Houghton Mifflin Company, 1947. 880 pages. \$5.00.

A major and fundamental work in an emerging area. While histories of education dealt with writings of philosophers and leaders and with their influence, the school is here projected as an institution of society which responds to the dominant social patterns. The study of education here draws on social and economic history rather than on philosophy and psychology.

The content and structure of American schools is here related to colonial society, to the emerging democratic nation (1763-1860), and to our industrial society dominated by the corporation and characterized by severe inequalities of educational opportunities in spite of education's vast development.

A product of ripe scholarship. Among most significant textbooks in education in the last two decades.

AN INTRODUCTION TO AMERICAN EDUCATION. By John T. Wahlquist. New York: The Ronald Press, 1947. \$3.25.

A text for the purpose of guiding and orientating the teacher prospects in high schools and liberal arts colleges as well as for informing the in-service teacher, enlightened school patron, and board member of recent educational movements. Part I considers the teacher's salary, advancement, and tenure as well as the usual aspects of teaching as a career. Part II orients the reader in the American school "system," its origins, development, and recent trends. Tries to shun both pedantry and superficiality.

DEMOCRACY'S CASE AGAINST RELIGIOUS EDUCATION ON SCHOOL TIME.

By Gerald F. Weary. Boston: The Beacon Press, 1947. 22 pages. 25 cents.

A very readable treatise. The author attempts to safeguard our fundamental principle of separation of Church and State. In his argumentation he proceeds from the premise that religion should be kept out of the public schools in order to keep democracy in them. History shows, he maintains, that domination of public education on the part of the Church is more to be feared than possible encroachments by the State upon the Church's program of religious education.

SUMMARIES OF RECOMMENDATIONS FOR ACTION. By the National Conference on Prevention and Control of Juvenile Delinquency. Washington, D. C.: United States Government Printing Office, 1947. 136 pages. 30 cents.

Representatives of more than forty organizations met in Washington in February of 1946 to discuss the prevention and control of juvenile delinquency. They organized themselves into panels covering the entire field. This pamphlet brings the reports of fifteen panels. Of special interest to us are the reports on church responsibilities, school and teacher responsibilities, and home responsibilities.

SUPERVISION. By A. S. Barr, William H. Burton, and Leo J. Brueckner. Second edition. New York: D. Appleton-Century Company, 1947. 879 pages. \$4.00.

Presents one of the most authentic, comprehensive, and workable courses in school supervision ever written. The elementary school receives special emphasis. The 1947 edition embodies the latest trends in educational thinking and supervision.

WRITING JUVENILE FICTION. By Phyllis A. Whitney. Boston: The Writer, Inc., 1947. 213 pages. \$2.50.

WRITING FOR CHILDREN. By Erick Berry and Herbert Best. New York: The Viking Press, 1947. 202 pages. \$2.50.

Successful authors and reviewers in these volumes offer a stimulating analysis of the juvenile writing field.

IMPROVING READING IN CONTENT FIELDS, Proceedings of the Annual Conference on Reading Held at the University of Chicago, 1946, Volume VIII. Compiled and edited by William S. Gray. Chicago: The University of Chicago Press, 1947. 240 pages. \$2.50.

"The Annual Conference on Reading was organized at the University of Chicago in 1938 to serve four purposes: to provide opportunity for the discussion of reading problems at various levels of general education — elementary school, high school, and junior college; to stimulate critical discussion of current trends and needs in reading in various types of schools and at different grade levels; to describe and evaluate the methods and results of recent experiments relating to reading; and to stimulate further study of the many perplexing reading problems that schools face from year to year."

"The theme for the 1946 conference was . . . selected because school systems throughout the country have, of late, recognized with increasing clarity the urgent need for greater efficiency in the reading and study activities of pupils in various content fields and are attempting in numerous ways to secure improvement. In these attempts they often experience difficulty and feel keenly the need for a better understanding of the issues involved and the techniques of promoting greater competence among pupils."

These quotations from the Preface clarify the background to a discussion of the subject matter of the various sections of this extremely valuable monograph: Purpose and Extent of Reading; Reading Attitudes and Skills Needed; Influence of Pupil Characteristics and Needs; Vocabulary Development; Understanding and Interpreting Content Material; Influence of Purpose on Reading; Wide Reading in Content Fields; Diagnosis and Remediation; Textbooks and Other Reading Materials.

MUSIC

MUSIC IN THE ROMANTIC ERA. By Alfred Einstein. New York: W. W. Norton & Company, 1947. 371 pages. \$5.00.

The importance of the Romantic Era in the history of music has been belittled by not a few within the past few decades. Hence a book on the Romantic Era by an authority like Dr. Einstein is welcomed by those who desire that the era be judged with greater justice.

IN SEARCH OF BEAUTY IN MUSIC. By Carl E. Seashore. New York: The Ronald Press, 1947. 389 pages. \$4.50.

Mr. Seashore here attempts to correlate the aesthetics of music with its scientific aspects. That he is well qualified to carry out this task is known to all who have acquainted themselves with his work in the past.

THE LUTHERAN LITURGY. By Luther D. Reed. Philadelphia: The Muhlenberg Press, 1947. 650 pages. \$7.50.

Time has not permitted us as yet to examine carefully this excellent book of 650 pages. We are happy to know, however, that the author's approach is sober and sympathetic to the Lutheran cause. He clearly disapproves of liturgical extremes and seeks to present his case from a Lutheran point of view. This is valuable in a day like the present, since the approach of so many is either Roman Catholic or Anglican. Mr. Reed, whose word commands our respect, is an acknowledged authority in the field of Lutheran liturgics. The price of the book is not exorbitant when one considers its size and its character.

ROSSINI — A STUDY IN TRAGI-COMEDY. By Francis Toye. New York: Alfred A. Knopf. 276 pages. \$3.50.

Rossini was one of the most colorful characters the world of music has yet known. In addition, he was a prodigiously talented person, who wrote as many as twenty operas in eight years. Mr. Toye's volume is interesting as well as instructive, well worth reading.

THE MUSICAL WORKSHOP. By Frederick Dorian. New York: Harper and Brothers, 1947. 368 pages. \$4.00.

The jacket of this volume states: "This book shows how the great composers created their immortal music. It traces the creative process in each of the musical great from the first inspirational vision of a work to its finished score." Mr. Dorian gained our respect as an author already with his *The History of Music in Performance*; we again recommend an opus from his pen.

CHORAL TEACHING AT THE HIGH SCHOOL LEVEL. By Genevieve A. Rorke. Chicago: Hall and McCreary, 1947. 114 pages. \$2.00.

This little volume offers many helpful suggestions to those doing choral work with adolescents. Miss Rorke is Director of Choral Music at the James A. Foshay Junior High School of Los Angeles.

HISTORY

KNUDSEN, A BIOGRAPHY. By Norman Beasley. New York: McGraw-Hill Book Company, 1947. 396 pages. \$3.75.

Here is an American success story in the true Horatio Alger fashion, except that it is a true one about a most distinguished contemporary. Written in an easy and informal style, this biography contains a good account of the automobile industry along with the rugged homespun philosophy of the Danish immigrant boy who rose to the position of Director General of the Office of Production Management in the hour of his adopted country's greatest need. A Lutheran, his story should be of special interest to his fellows in the faith.

FREEDOM OF THE PRESS, a Framework of Principle. By William Ernest Hocking. Chicago: University of Chicago Press, 1947. 243 pages. \$3.00.

With special funds made available to the University of Chicago, the Commission on Freedom of the Press was established under the chairmanship of Robert M. Hutchins to consider the role of newspapers, radio, motion pictures, and other media of mass communication in the present age. The constitution guarantees freedom of speech and press. But what can be permitted in the name of freedom? How far can the principles of *laissez faire* be depended upon to provide reliable news and information in a day when a few giant corporations control the means of communication? With freedom of speech and press "close to the central meaning of all liberty," the report emphasizes the need for developing a sense of responsibility in the press.

THE HISTORY AND PRESENT STATE OF VIRGINIA. By Robert Beverley. Chapel Hill, North Carolina: The University of North Carolina Press, 1947. 366 pages. \$4.00.

This is the first volume of the Institute of Early American History and Culture, set up to advance research into colonial America, and it is appropriate that the series should be inaugurated by a study of Virginia. Beverley, a wealthy Virginia planter, first published this account in 1705 to counteract false and erroneous impressions about "his country." The general public has been unacquainted with the fine literary flavor of the book because its copies were limited. Now, from the pen of one who was active in the political and economic life of Virginia, the modern reader can absorb much colonial atmosphere about that State, its early politics, natural history, Indian life, and governmental history. The personal prejudice and stoutly individualistic treatment by the author does not detract from the charm or authenticity of the book.

A FOREIGN POLICY FOR THE UNITED STATES. Edited by Quincy Wright. Chicago: The University of Chicago Press, 1947. 405 pages. \$4.50.

There is no more important national problem today than that which forms the title of this book. Upon its solution will depend the future of this country and the world. As citizens operating through democratic mechanisms, we should formulate opinions on our foreign policy. For this we must have the expert thinking and intelligent analysis

gathered together in a book such as this. Under the auspices of the Norman Wait Harris Foundation, fifteen government officials, diplomats, and scholars were brought together in the Twenty-Second Annual Institute at the University of Chicago, July, 1946, to explore the various aspects of American foreign policy. The lectures and discussions of this Institute form the basis of this volume.

Five general topics were probed: the Great Powers, general security, regional policies, international economic policies, and international informational policies. Of special interest in the light of recent developments are the papers on "The United States and Russia," "The United States and the United Nations," "The Security Problems and Atomic Energy," and "Adjustment of Great Power Rivalries for Raw Materials and Trade." Readers will not be compelled to any specific conclusions, but they will find the book exceedingly helpful and informative.

SCIENCE

EINSTEIN, HIS LIFE AND TIMES. By Philip Frank, translated by Geo. Rosen, edited and revised by Shuichi Kusaka. New York: Alfred Knopf, 1947. 298 pages. \$4.50.

A sympathetic biography of the man who has come to symbolize intellectual achievement, by one of his fellow scientists. Necessarily much space is devoted to a discussion of the scientific contributions of Einstein, but the discussion is clear and non-technical. At times the author seems to go out of his way to stress Einstein's religious indifferentism, even though Einstein has been an active Zionist.

SCIENCE AND LIFE IN THE WORLD. Westinghouse Centennial Series. New York: McGraw-Hill, 1946. 3 volumes. \$7.50.

A collection of papers delivered in Pittsburgh at the Geo. Westinghouse Centennial Forum, May 16-18, 1946. Contributors include such distinguished men as Bush, Oppenheimer, Fermi, Beadle, and Compton. Each paper concerns itself with one particular phase of science. The chief emphasis is on the physical sciences, but biological aspects are by no means ignored. Indeed, it is very evident that the artificial boundaries between the sciences are gradually breaking down.

Certainly, World War II has shaken the scientists. Dr. Hill, foreign secretary of the Royal Society, writes: "This idea of inevitable progress, popular not so long ago, is one of the most dangerous of illusions, founded as it is on a romantic disregard for facts. What is inevitable is general breakdown and disorder unless decent honest men in all countries work together all the time to preserve and improve our common inheritance of civilization." These three volumes are well worth reading. They are popularly written and do not require a great deal of scientific understanding.



We Present Our Contributors

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